Secret Societies

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THE CHAPTER OF CLERMONT AND THE STRICT OBSERVANCE

Jesuitical Influence — Catholic ceremonies, unknown in ancient Freemasonry, were introduced from 1735 to 1740, in the Chapter of Clermont, so called in honour of Louis of Bourbon, Prince of Clermont, at the time grand master of the Order in France. From that time, the influence of the Jesuits on the fraternity made itself more and more felt.

The candidate was no longer received in a lodge, but in the city of Jerusalem; not the ideal Jerusalem, but a clerical Jerusalem, typifying Rome. The meetings were called *Capitula Canonicorum*, and a monkish language and asceticism prevailed therein. In the statutes is seen the hand of James Lainez, the second general of the Jesuits, and the aim at universal empire betrays itself, for at the reception of the sublime knights the last two chapters of the Apocalypse are read to the candidate—a glowing picture of that universal monarchy which the Jesuits hoped to establish.

The sect spread very rapidly, for when Baron Hund came to Paris in 1742, and was received into the highest Jesuit degrees, he found on his return to Germany that those degrees were already established in Saxony and Thuringia, under the government of Marshall, whose labours he undertook to promote.

The Strict Observance — From the exertions of these two men arose the "Rite of Strict Observance," so called, because Baron Hund introduced into it a perfectly monkish subordination, and which seemed also for a time intended to favour the tragic hopes of the house of Stuart; for Marshall, having visited Paris in 1741, there entered into close connection with Ramsay and the other adherents of the exiled family.

To further this object, Hund mixed up with the rites of Clermont what was known or supposed to be known of the statutes of the Templars, and acting in concert with—

Organisation of Relaxed Observance — In 1767, there arose at Vienna a schism of the Strict Observance; the dissentients, who called themselves "Clerks of the Relaxed Observance"—the nickname of Relaxed Observance had originally been applied by the members of the Strict Observance, as a term of contempt to all other rites—declaring that they alone possessed the secrets of the association, and knew the place where were deposited the splendid treasures of the Templars.

They also claimed precedence, not only over the rite of Strict Observance, but also over all Masonry.

Their promises and instructions revolved around the philosopher's stone, the government of spirits, and the millennium. To be initiated it was necessary to be a Roman Catholic, and to have passed through all the degrees of the Strict Observance. The members knew only their

immediate heads, but Doctor Stark, of Konigsberg, a famous preacher, and Baron Raven, of Mecklenburg, were well-known chiefs of the association.

Disputes in German Lodges —Before the establishment of the Strict Observance, various German lodges had already introduced the Templar system; hence disputes of all kinds arose, and a convention was held at Brunswick on 22nd May 1775 to arrange the differences. Dr. Stark presented himself; he was a disciple of Schropfer, an of Gugumos, who called himself high-priest, knight, prince, possessor of the philosopher's stone, of the secret to evoke the spirits of the dead, &c.

Stark declared to the members of the convention that he was called *Archimedes ab aquila fulva*, that he was chancellor of the Grand Chapter of Scotland, and had been invited by the brethren of that supreme body to instruct them in the true principles of the Order. But when he was asked to produce his credentials, he refused. The Brunswickers, however, thinking that the brethren of Aberdeen might possess some secrets, sent a deputation thither; but the good folks of Aberdeen knew even less than their German friends, for they knew only the first three degrees.

Stark, though found out, was not to be put down, but wrote a book entitled *"The Coping Stone,"* in which he represented the Strict Observance as hostile to religion, society, and the state.

Rite of Zinzendorf — This was not the first attack made on the system of Hund. In 1766, Count Zinzendorf, chief physician in the Prussian army, who had been received into the Strict Observance, was struck from the list of members of the lodge of the Three Globes. In revenge, he founded at Berlin and Potsdam lodges on the Templar system, which, however, he soon abandoned, and composed a new rite, invented by himself, and consisting of seven degrees, which was protected by Frederick the Great.

The new Order made fierce and successful war both on the Strict and the Relaxed Observance.

African Architects — About 1765, Brother Von Kopper instituted in Prussia, under the auspices of Frederick II., the Order of "African Architects," who occupied themselves with historical researches, mixing up therewith masonry and chivalry. The order was divided into eleven degrees. They erected a vast building, which contained a large library, a museum of natural history, and a chemical laboratory.

Until 1786, when it was dissolved, the society awarded every year a gold medal with fifty ducats to the author of the best memoir on the history of Masonry. This was one of the few rational masonic societies. The African Architects did not esteem decorations, aprons, collars, jewels, &c. In their assemblies they read essays, and communicated the results of their researches. At their simple and decorous banquets, instructive and scientific discourses

were delivered. While their initiations were gratuitous, they gave liberal assistance to zealous but needy brethren. They published many important works on Freemasonry.

THE CONGRESS OF WILHELMSBAD

Various Congresses —To put an end to the numerous disputes raging among masonic bodies, various congresses were held. In 1778, a congress was convened at Lyons; it lasted a month, but was without result. In 1785, another was held at Paris, but the time was wasted in idle disputes with Cagliostro. The most important was that which assembled at Wilhelmsbad in 1782, under the presidency of the Duke of Brunswick, who was anxious to end the discord reigning among German Freemasons. It was attended by Masons from Europe, America, and Asia. From an approximative estimate, it appears that there were then upwards of three millions of Masons in the different parts of the globe.

Discussions at Wilhelmsbad —The statements contained in Dr. Stark's book, *"The Coping Stone"* (437), concerning the influence of the Jesuits in the masonic body, formed one of the chief topics discussed. Some of the chiefs of the Strict Observance produced considerable confusion by being unable to give information concerning the secrets of the high degrees, which they had professed to know; or to render an account of large sums they had received on behalf of the Order.

The matter to be settled was, whether Masonry was to be considered as a continuation of the Order of the Templars, and whether the secrets of the sect were to be sought for in the modern Templar degrees. After thirty sittings, the answer was in the negative; the chiefs of the Strict Observance were defeated, and the Duke of Brunswick suspended the Order for three years, from which blow it never recovered.

The Swedes professed to possess all the secrets; the Duke of Brunswick hastened to Upsala to learn them, but found that the Swedes knew no more than the Germans; whence new dissensions arose between the Masons of the two nations.

Result of Convention —The result of the convention of Wilhelmsbad was the retention of the three symbolical degrees, with the addition of a new degree, that of the "Knights of Beneficence," which was based on the principles enunciated in St. Martin's book, *Des Erreurs et de la Vérité*, and the *Tableau Naturel*. The foundation of the new Order was attributed to the influence of the Jesuits, because the three initial letters of *Chevaliers Bienfaisants*, C.H.B., are equal to 3, 8, 2 = 13, signifying the letter N, meaning *Nostri*.

Another result was a league between Masonry and the Illuminati—and it is still a matter of speculation whether these latter were not behind the Jesuits—brought about by the exertions of Spartacus or Weishaupt, who had long ago discerned the influence he could

obtain by the co-operation of the Masons, whom he, of course, employed as his unconscious tools.

But Jesuitical influence, at that time, was too powerful to be overcome; they sided with, and thus strengthened the influence of, the duke; hence the opposition of Germany to the principles of the French Revolution, which broke out soon after—an opposition which was like discharging a rocket against a thunderbolt, but which was carried to its height by the manifesto of the Duke of Brunswick, so loudly praised by courtly historians, and of which the German princes made such good use as to induce the German confederacy to surround France with a fiery line of deluded patriotism.

Freemasonry had been made the tool of prince- and priest-craft, though occasionally it turned the tables on the prince, an instance of which is recorded in the next paragraph.

Frederick William III and the Masons — The sudden retreat of the King of Prussia of this name, after having invaded France in 1792, has never been satisfactorily explained. Dr. E. E. Eckert, in his *"Magazine of Evidence for the Condemnation of the Masonic Order,"* writes as follows, quoting from a private letter from M. V—z, of Paris, to Baron von S—z, at Vienna, which he qualifies as "thoroughly reliable":

"The King of Prussia had crossed our frontiers; he was, I believe, at Verdun or Thionville. One evening a confidential attendant gave him the masonic sign, and took him into a subterranean vault, where he left him alone. By the light of the lamps illuminating the room, the king saw his ancestor, Frederick the Great, approaching him. There could be no mistake as to his voice, dress, gait, features. The spirit reproached the king with his alliance with Austria against France, and commanded him immediately to withdraw therefrom.

You know that the king acted accordingly, to the great disgust of his allies, to whom he did not communicate the reasons of his withdrawal. Some years afterwards our celebrated actor Fleury, who acquired such reputation by his performance at the Théâtre Français in *"The Two Pages,"* in which piece he represented Frederick the Great to perfection, confessed that he acted the ghost when Frederick William III. was mystified by an appearance, which had been planned by General Dumouriez. Dumouriez was a Freemason."

MASONRY AND NAPOLEONISM

Masonry protected by Napoleon —With renewed court frivolities and military pomp, the theatrical spirit of Masonry revived. The institution, so active before and during the Revolution, because it was governed by men who rightly understood and worthily represented its principles, during the Empire fell into academic puerilities, servile compliance, and endless squabbles. That period, which masonic writers, attached to the

latter and pleased with its apparent splendour, call the most flourishing of French Masonry, in the eyes of independent judges appears as the least important and the least honourable for the masonic order.

Napoleon at first intended to suppress Freemasonry, in which the dreaded ideologists might easily find a refuge. The representative system of the Grand Orient clashed with his monarchical principles, and the oligarchy of the Scotch rite aroused his suspicions. The Parisian lodges, however, practised in the art of flattery, prostrated themselves before the First Consul, prostrated themselves before the Emperor, and sued for grace. The suspicions of Napoleon were not dissipated; but he perceived the policy of avoiding violent measures, and of disciplining a body that might turn against him.

The lodges were inundated with the lowest police agents, who rapidly attained the highest degrees, and seized at the very outset the clue of any political intrigue which might be concocted there. Napoleon, after considerable hesitation, declared in favour of the Grand Orient, and the Scotch rite had to assume the second place. A single word of Napoleon had done more to establish peace between them than all former machinations.

The Grand Orient became a court office, and Masonry an army of employés. The Grand Mastership was offered to Joseph Napoleon, who accepted it, though never initiated into Freemasonry, with the consent of his brother, who, however, for greater security, insisted on having his trusty arch-chancellor Cambacérès appointed Grand Master Adjunct, to be in reality the only ruler of the Order.

Gradually all the rites existing in France declared their adhesion to the imperial policy, electing Cambacérès their chief dignitary, so that he eventually possessed more masonic titles than any other man before or after him. In 1805 he was made Grand Master Adjunct of the Grand Orient; in 1806, Sovereign Grand Master of the Supreme Grand Council; in the same year, Grand Master of Heroden of Kilwinning; in 1807, Supreme Chief of the French rite; in the same year, Grand Master of the Philosophic Scotch rite; in 1808, Grand Master of the Order of Christ; in 1809, National Grand Master of the Order of the Holy City; in the same year, Protector of all the Philosophic Degrees. As every new lodge erected in France had to pay the grand master a heavy tax, this yielded to him an annual revenue of two million francs.

Spread of Freemasonry —But masonic passions again ran high. The arch-chancellor, accustomed and attached to the usages and pomps of courts, seemed to give preference to the Scotch rite, with its high-sounding titles and gorgeous ceremonies. The Grand Orient addressed complaints even to Napoleon, who grew weary of these paltry farces—he who planned grand dramas. At one time he had determined on abolishing the Order altogether, but Cambacérès succeeded in arresting his purpose by showing him the dangers that might ensue from its suppression—dangers which must have appeared great, since Napoleon, who never hesitated, hesitated then, and allowed himself to alter his views.

Perhaps he recognised the utility to French society of a body of men who were free in appearance, and acted as a kind of political safety-valve. He had taken a liking to their lodges, where they enjoyed the phantom of independence, and might consider themselves on neutral ground, so that a masonic writer could say, “In the bosom of Masonry there circulates a little of that air so necessary to generous minds.”

The Order, secretly protected, spread throughout the French departments and foreign countries, and whilst the Grand Orient tried to suppress innovation, and to prevent the introduction of new rites by appointing a “Director of Rites,” the Supreme Grand Council established itself at Milan, and elected Prince Eugene Grand Master of the Grand Orient of Italy. The two highest masonic authorities, which yet had the same master in Cambacérès and the same patron in Napoleon, continued to combat each other with as much fury as was shown in the volume 11.

Grand Master Adjunct, to be in reality the only head of the Order. Gradually all the rites existing in France gave in their adhesion to the imperial policy, electing Cambacérès as their chief dignitary, so that he eventually possessed more masonic titles than any other man before or after him. In 1805 he was made Grand Master Adjunct of the Grand Orient; in 1806, Sovereign Grand Master of the Supreme Grand Council; in the same year, Grand Master of the rite of Herodom of Kilwinning; in 1807, Supreme Head of the French rite; in the same year, Grand Master of the Philosophic Scotch rite; in 1808, Grand Master of the Order of Christ; in 1809, National Grand Master of the Holy City; in the same year, Protector of the High Philosophic Degrees. As every new lodge established in France had to pay the grand master a heavy fee, Masonry yielded to him an annual revenue of two millions of francs.

The Clover Leaves — This was an Order founded in Germany about 1808 by John de Witt, called Von Dorring (555), a member of almost every secret society then existing, embracing some of the greatest German statesmen, to further the plans of Napoleon, in the hope that his successes might lead to the mediatisation of all German states, which, with France, were to form but one empire. The name was derived from the fact that three members only were known to one another.

Obsequiousness of Freemasonry — Napoleon, unable and unwilling to suppress Freemasonry, employed it in the army, in the newly-occupied territories, and in such as he intended to occupy. Imperial proselytism turned the lodges into schools of Napoleonism. But one section of Masonry, under the shadow of that protection, became the very contrary, anti-Napoleonic; and not all the lodges closed their accustomed labours with the cry of *Vive l’Empereur!*

It is, however, quite certain that Napoleon by means of the masonic society facilitated or secured his conquests. Spain, Germany, and Italy were covered with lodges—antechambers, more than any others, of prefectures and military command—presided over and governed

by soldiers. The highest dignitaries of Masonry at that period were marshals, knights of the Legion of Honour, nobles of ancient descent, senators, councillors, all safe and trusty persons; a state that obeyed the orders of Cambacérès, as he obeyed the orders of Napoleon.

Obsequiousness came near to the ridiculous. The half-yearly words of command of the Grand Orient retrace the history of Napoleonic progress. In 1800, “Science and Peace”; in 1802, after Marengo, “Unity and Success”; in 1804, after the coronation, “Contentment and Greatness”; after the battle of Friedland, “Emperor and Confidence”; after the suppression of the tribune, “Fidelity”; at the birth of the King of Rome, “Posterity and Joy”; at the departure of the army for Russia, “Victory and Return”—terrible victory, and unfortunate return!

Anti-Napoleonic Freemasonry — Napoleon, we have seen, made a league with Freemasonry to obtain its support. He is also said to have made certain promises to it; but as he failed to keep them, the Masons turned against him, and had a large share in his fall. This, however, is not very probable, and is attributing too much influence to an Order which had only recently recovered itself.

Still, the anti-Napoleonic leaven fermented in the Masonic society. Savary, the minister of police, was aware of it in 1810, and wanted to apply to the secret meetings of Freemasons the article of the penal code forbidding them; but Cambacérès once more saved the institution, which saved neither him nor his patron.

Freemasonry, if not by overt acts, at least by its indifference, helped on the downfall of Napoleon. But it was not altogether inactive, for even whilst the Napoleonic star illumined almost alone the political heavens of Europe, a Masonic lodge was formed whose object was the restoration of the Bourbons, whose action may be proved by official documents to have extended through the French army, and led to the seditious movements of 1813.

FREEMASONRY, THE RESTORATION AND THE SECOND EMPIRE

The Society of “France Regenerated.”—The Restoration, whose blindness was only equalled by its mediocrity, which, unable to create, proposed to itself to destroy what even time respects, the memories and glories of a people, could not please Freemasonry much. Hostile to Napoleon in his last years, it could not approve of the conduct of the new government. At all events, the Freemasons held aloof, though cynics might suggest that this was done with a view of exacting better terms.

In the meanwhile, a society was formed in Paris, which, assuming masonic forms and the title of “France Regenerated,” became an instrument of espionage and revenge in the hands of the new despot. But the very government in whose favour it acted found it necessary, within a year from its foundation, silently to suppress it; for it found the rabid zeal of these adherents to be more injurious to its interests than the open opposition of its avowed enemies.

Priestly Opposition to Masonry — The Masonic propaganda, however, was actively carried on. The priests, on their part, considered the moment come for inaugurating an anti-masonic crusade. Under Napoleon the priesthood could not breathe; the court was closed against it, except on grand occasions, when its presence was needed to add outward pomp to imperial successes.

As the masters of ceremonies, the priests had ceased in France to be the councillors and confessors of its rulers; but now they reassumed those functions, and the Masons were at once recommended to the hatred of the king and the mistrust of the public. They were represented as abettors of rationalism and regicide; the consequence was, that a great many lodges were closed.

On the other hand, the rite of Misraim was established in Paris in 1816, whose mother lodge was called the “Rainbow,” a presage of serenity and calm, which, however, did not save the society from police persecution. In 1821, this lodge was closed, and not reopened till 1830. Towards the same time was founded the lodge of “Trinosophists.” In 1821, the Supreme Grand Council rose to the surface again, and with it the disputes between it and the Grand Orient. To enter into their squabbles would be a sad waste of time, and I therefore pass them over.

Political Insignificance of Masonry — The Freemasons are said to have brought about the July revolution of 1830, but proofs are wanting, and I think they may be absolved from that charge. Louis-Philippe, who was placed on the throne by that revolution, took the Order under his protection, and appointed his son, the Duke of Orleans, Grand Master. On the Duke’s death, in 1842, his brother, the Duke de Nemours, succeeded him in the dignity. In this latter year, the disputes between the Grand Orient and the Supreme Grand Council were amicably settled.

Again we are told that at a masonic congress held at Strasburg the foundations of the revolution of 1848 were laid. It is certain that Cavaignac, Lamartine, Ledru-Rollin, Prudhon, Louis Blanc, Marrast, Vilain, Pyat, and a great number of German republicans attended that congress, but for this reason it cannot strictly be called a masonic, it was rather a republican, meeting.

On the establishment of the Provisional Government after the revolution of 1848, the Freemasons gave in their adhesion to that government; on which occasion some high-flown speeches about liberty, equality, and fraternity were made, and everybody congratulated

his neighbour that now the reign of universal brotherhood had begun. But the restoration of the Empire, which followed soon after, showed how idle all this oratory had been, and how the influence of Masonry in the great affairs of the world really is nil.

Freemasonry and Napoleon III — Again the Napoleonic air waves around the Grand Orient. The nephew showed himself from the first as hostile to Freemasonry as his uncle had been; but the decree prohibiting the French lodges from occupying themselves with political questions, under pain of the dissolution of the Order, did not appear until the 7th September 1850.

In January 1852, some superior members of the Order proposed to offer the dignity of Grand Master to Lucien Murat, the President's cousin. The proposal was unanimously agreed to; and on the 19th of the same month the new Grand Master was acknowledged by all the lodges. He held the office till 1861, when he was obliged to resign in consequence of the masonic body having passed a vote of censure upon him for his expressions in favour of the temporal power of the Pope, uttered in the stormy discussion of the French Senate in the month of June of that year.

The Grand Orient was again all in confusion. Napoleon III. now interfered, especially as Prince Napoleon was proposed for the office of Grand Master; which excited the jealousy of the Muratists, who published pamphlets of the most vituperative character against their adversaries, who on their side replied with corresponding bitterness. Napoleon imposed silence on the litigants, prohibited attendance at lodges, promised that he himself would appoint a Grand Master, and advised his cousin to undertake a long voyage to the United States.

Deprived of the right of electing its own chief, the autonomy of Freemasonry became an illusion, its programme useless, and its mystery a farce. In the meanwhile, the quarrels of the partisans of the different candidates calmed down; Prince Napoleon returned from America; Murat resigned himself to this defeat, as to others, and the Emperor forgot all about Freemasonry. At last, in January 1862, there appeared a decree appointing Marshal Magnan to be Grand Master. A Marshal! The nephew, in this instance, as in many others, had taken a leaf out of his uncle's book.

Jesuitical Manoeuvres — Napoleonic Freemasonry, not entirely to lose its peculiar physiognomy, ventured to change its institutions. Jesuitism cast loving eyes on it, and drew it towards itself, as in the days of the Strict Observance. Murat threw out his net, but was removed just when it was most important for the interests of the Jesuits that he should have remained.

He proposed to transform the French lodges—of which, in 1852, there were 325, whilst in 1861 only 269 could be found—into societies of mutual succour, and to abandon or submit the higher masonic sphere of morality and humanity to the society, which in these last sixty

years has already overcome and incorporated the whole Roman clergy, once its rivals, and by oblique paths also many of the conservative sects of other creeds.

Murat did not succeed, but others may; and though the Masons say that Jesuitism shall not succeed, yet how is Freemasonry, that professes to meddle neither with politics nor religion, to counteract the political and religious machinations of the Jesuits? And even if Freemasonry had the same weapons, are there men among the Order able to wield them with the ability and fearlessness that distinguish the followers of Loyola? I fear not.

Besides, the Masons, though they talk loudly of fraternisation and equality, when driven at bay become the stanchest conservatives, wherefore the International at Lyons, in the year 1870, solemnly excommunicated Freemasonry, and in 1880 exacted from every candidate for admission to the society a declaration that he was not a Mason.

FREEMASONRY IN ITALY

Whimsical Masonic Societies — We have but few notices of the early state of Freemasonry in Italy. We are told that in 1512 there was founded at Florence a society under the name of "The Trowel," composed of learned and literary men, who indulged in all kinds of whimsical freaks, and who may have served as prototypes to the Order of "The Monks of the Screw," established towards the end of the last century in Ireland.

Thus at one time they would meet in the lodge, dressed as masons and labourers, and begin to erect an edifice with trays full of macaroni and cheese, using spices and bonbons for mortar, and rolls and cakes for stones, and building up the whole with all kinds of comestibles. And thus they went on until a pretended rain put an end to their labours.

At another time it was Ceres, who, in search of Proserpine, invited the Brethren of the Trowel to accompany her to the infernal regions. They followed her through the mouth of a serpent into a dark room, and on Pluto inviting them to the feast, lights appeared, and the table was seen to be covered with black, whilst the dishes on it were foul and obscene animals, and bones of dead men, served by devils carrying shovels. Finally all this vanished, and a choice banquet followed.

Society of the Trowel — was in existence in 1737. The clergy endeavoured to suppress it, and would no doubt have succeeded, but for the accession of Francis, Duke of Tuscany, who had been initiated in Holland, and who set free all the Freemasons that had been incarcerated, and protected the Order. But the remembrance of that persecution is preserved in the rituals, and in the degree of "Magus," the costume is that of the Holy Office, as other degrees commemorate the inquisitors of Portugal and Spain.

Illuminati in Italy — The sect of the Illuminati, of whom Count Filippo Strozzi was a warm partisan, soon after spread through Italy, as well as another Order, affiliated with the Illuminati, mystical and alchymistical, and in opposition to the Rosicrucians, called the "Initiated Brethren of Asia," which had been founded at Vienna.

It only accepted candidates who had passed through the first three degrees of the York rite. Like Egyptian Masonry, it worshipped the Tetragrammaton, and combined the deepest and most philosophical ideas with the most curious superstitions.

Freemasonry at Naples — In the kingdom of Naples the Masons amounted to many thousands. An edict of Charles III. (1751), and another of Ferdinand IV. (1759), closed the lodges, but in a short time the edicts became a dead letter, and in vain did the minister, Tanucci, hostile to the institution, seek to revive them.

The incident of a neophyte dying a few days after his initiation gave a pretext for fresh persecution. The Masons, assembled at a banquet, were arrested; and in vain did Levy, a lawyer, undertake their defence. He was expelled the kingdom; his book in favour of the Order was publicly burnt by the executioner.

But Queen Caroline, having dismissed Tanucci, again sanctioned masonic meetings, for which she received the thanks of the Grand Orient of France. It would seem, however, that in a very few years Freemasonry again had to hide its head, for in 1767 we hear of it as a "secret" society, whose existence has just been discovered. The document which records this discovery puts the number of Freemasons at 64,000, which probably is an exaggeration; still, among so excitable a population as that of Southern Italy, secret societies at all times found plenty of proselytes.

The document referred to says: At last the great mine of the Freemasons of Naples is discovered, of whom the name, but not the secret, was known. Two circumstances are alleged by which the discovery was brought about: a dying man revealed all to his confessor, that he should inform the king thereof; a knight, who had been kept in great state by the society, having had his pension withheld, betrayed the Grand Master of the Order to the king.

This Grand Master was the Duke of San Severo. The king secretly sent a confidential officer with three dragoons to the duke's mansion, with orders to seize him before he had time to speak to any one, and bring him to the palace. The order was carried out; but a few minutes after a fire broke out in the duke's mansion, destroying his library, the real object being, as is supposed, to burn all writings having reference to Freemasonry. The fire was extinguished, and the house guarded by troops.

The duke having been brought before the king, openly declared the objects, systems, seals, government, and possessions of the Order. He was sent back to his palace, and there guarded by troops, lest he should be killed by his former colleagues. Freemasons have also

been discovered at Florence, and the Pope and the Emperor have sent thither twenty-four theologians to put a stop to the disorder.

The king acts with the greatest mercy towards all implicated, to avoid the great dangers that might ensue from a contrary course. He has also appointed four persons of great standing to use the best means to destroy so abominable a sect; and has given notice to all the other sovereigns of Europe of his discovery, and the abominable maxims of the sect, calling upon them to assist in its suppression, which it will be folly in them to refuse to do.

For the Order does not count its members by thousands, but by millions, especially among Jews and Protestants. Their frightful maxims are only known to the members of the fifth, sixth, and seventh lodges, while those of the first three know nothing, and those of the fourth act without knowing what they do.

They derive their origin from England, and the founder of the sect was that infamous Cromwell, first bishop, and then lover of Anne Boleyn, and then beheaded for his crimes, called in his day “the scourge of rulers.” He left the Order an annual income of £10,000 sterling.

It is divided into seven lodges: the members of the seventh are called Assessors; of the sixth, Grand Masters; of the fifth, Architects; of the fourth, Executors (here the secret ends); of the third, Ruricori (!); of the second and first, Novices and Proselytes.

Their infamous idea is based on the allegory of the temple of Solomon, considered in its first splendour, and then overthrown by the tyranny of the Assyrians, and finally restored—thereby to signify the liberty of man after the creation of the world, the tyranny of the priesthood, kings, and laws, and the re-establishment of that liberty.

Then follow twelve maxims in which these opinions and aims are more fully expounded, from which it appears that they were not very different from those of all other republican and advanced politicians.

Freemasonry at Venice

The Freemasons were at first tolerated at Venice, but in 1686 the government suddenly took the alarm, and ordered the closing of all lodges, and banished the members; but the decree was very leniently executed, and a lodge of nobles having refused to obey, the magistrates entered it at a time when they knew no one to be there. The furniture,

ornaments, and jewels were carried out and publicly burnt or dispersed, but none of the brethren were in any way molested.

A lodge was re-established afterwards, which was discovered in 1785, when all its contents were again burnt or otherwise destroyed. From the ritual, which was found among the other effects, it appears that the candidate for initiation was led, his eyes being bandaged, from street to street, or canal to canal, so as to prevent his tracing the locality, to the Rio Marino, where he was first conducted into a room hung with black, and illumined by a single light.

There he was clothed in a long garment like a winding sheet, but black; he put on a cap something like a turban, and his hair was drawn over his face, and in this elegant figure he was placed before a looking-glass, covered with a black curtain, under which were written the words, “If thou hast true courage, and an honest desire to enter into the Order, draw aside the curtain, and learn to know thyself.” He might then remove the bandage and look at himself.

He was then again blindfolded, and placed in the middle of the room, while thirty or forty members entered and began to fight with swords. This was to try the candidate’s courage, who was himself slightly wounded. The bandage was once more removed, and the wound dressed. Then it was replaced, and the candidate taken to a second apartment, hung with black and white, and having in the middle a bed covered with a black cloth, on the centre of which was a white cross, whilst on either side was represented a white skeleton.

The candidate was laid on the bed, the bandage being removed, and he was there left with two tapers, the one white, the other yellow. After having been left there for some time, the brethren entered in a boisterous manner, beating discordant drums. The candidate was to show no sign of trepidation amidst all these elaborate ceremonies; and then the members embraced him as a brother, and gave him the name by which he was henceforth to be known in the society.

Abatement under Napoleon — During the reign of Napoleon I., numerous lodges were founded throughout Italy; and it cannot be denied by the greatest friends of the Order, that during that period Freemasonry cut a most pitiful figure. For a society that always boasted of its independence of, and superiority to, all other earthly governments, to forward addresses such as the following to Napoleon, seems something like self-abasement and self-stultification:—“O Napoleon thy philosophy guarantees the toleration of our natural and divine religion. We render thee honour worthy of thee for it, and thou shalt find in us nothing but faithful subjects, ever devoted to thy august person!”

The Freemasonry of the Present in Italy — Very little need, or can, be said as regards the active proceedings of Italian masonic lodges of the present day, though they have been reconstituted and united under one or two heads. But their programme deserves attention,

as pointing out those reforms, needed not only in Italy, but everywhere where Freemasonry exists.

The declared object, then, of Italian Freemasonry is, the highest development of universal philanthropy; the independence and unity of single nations, and fraternity among each other; the toleration of every religion, and absolute equality of worship; the moral and material progress of the masses. It moreover declares itself independent of every government, affirming that Italian Freemasonry will not recognise any other sovereign power on earth but right reason and universal conscience.

It further declares—and this deserves particular attention—that Freemasonry is not to consist in a mysterious symbolism, vain ceremonies, or indefinite aspirations, which cover the Order with ridicule. Again, Masonry being universal, essentially human, it does not occupy itself with forms of government, nor with transitory questions, but with such as are permanent and general. In social reforms abstract theories, founded on mystical aspirations, are to be avoided.

The duty of labour being the most essential in civil society, Freemasonry is opposed to idleness. Religious questions are beyond the pale of Freemasonry. Human conscience is in itself inviolable; it has no concern with any positive religion, but represents religion itself in its essence. Devoted to the principle of fraternity, it preaches universal toleration; comprehends in its ritual many of the symbols of various religions, as in its syncretism it chooses the purest truths.

Its creed consists in the worship of the Divine, whose highest conception, withdrawn from every priestly speculation, is that of the Great Architect of the Universe; and in faith in humanity, the sole interpreter of the Divine in the world. As to extrinsic modes of worship, Freemasonry neither imposes nor recommends any, leaving to every one his free choice, until the day, perhaps not far distant, when all men will be capable of worshipping the Infinite in spirit and in truth, without intermediaries and outward forms.

And whilst man in his secret relations to the Infinite fecundates the religious thought, he in his relations to the Universe fecundates the scientific thought. Science is truth, and the most ancient cultus of Freemasonry. In determining the relations of the individual to his equals, Freemasonry does not restrict itself to recommending to do unto others what we wish others would do unto us; but inculcates to do good, oppose evil, and not to submit to injustice in whatsoever form it presents itself.

Freemasonry looks forward to the day when the iron plates of the *Monitor* and the *Merrimac* will be beaten into steam-ploughs; when man, redeemed by liberty and science, shall enjoy the pure pleasures of intelligence; when peace, fertilised by the wealth and strength now devoted to war, shall bring forth the most beautiful fruit of the tree of life.

Reform needed — Greatly, therefore, is the academic puerility of rites to be regretted, which drags back into the past an institution that ought to launch forward into the future. It is self-evident that Freemasonry in this state cannot last, that a reform is necessary; and as De Castro, from whom the above is taken, thinks that it would be an honour to Italy to be the leader in such a reform, it would be an honour to any country that initiated it.

Masonry ought not to be an ambulance, but a vanguard. It is embarrassed by its excessive baggage, its superfluous symbols. Guarding secrets universally known, it cannot entertain secrets of greater account. Believing itself to be the sole depositary of widely-spread truths, it deprives itself and the world of other truths.

In this perplexity and alternative of committing suicide or being born anew, what will Masonry decide on?

CAGLIOSTRO AND EGYPTIAN MASONRY

Life of Cagliostro — Joseph Balsamo, the disciple and successor of St. Germain, who pretended at the Court of Louis XV. to have been the contemporary of Charles V., Francis I., and Christ, and to possess the elixir of life and many other secrets, had vaster designs and a loftier ambition than his teacher, and was one of the most active agents of Freemasonry in France and the rest of Europe.

He was born at Palermo in 1743, and educated at two convents in that city, where he acquired some chemical knowledge. As a young man, he fell in with an Armenian, or Greek, or Spaniard, called Althotas, a kind of adventurer, who professed to possess the philosopher's stone, with whom he led a roving life for a number of years. What became of Althotas at last is not positively known.

Balsamo at last found his way to Rome, where he married the beautiful Lorenza Feliciani, whom he treated so badly that she escaped from him; but he recovered her, and acquired great influence over her by magnetically operating upon her. There is no doubt that he was a powerful magnetiser. Visiting Germany, he was initiated into Freemasonry, in which he soon began to take a prominent part.

He also assumed different titles, such as that of Marquis of Pellegrini, but the one he is best known by is that of Count Cagliostro; and by his astuteness, impudence, and some lucky hits at prophesying, he acquired a European notoriety and made many dupes, including persons of the highest rank, especially in France, where he founded many new masonic lodges.

He was the author of a book called *"The Rite of Egyptian Masonry,"* which rite he established first in Courland, and afterwards in Germany, France, and England. After having been banished from France, in consequence of his implication in the affair of the queen's

necklace, and driven from England by his creditors, he was induced by his wife, who was weary of her wandering life, and anxious once more to see her relations, to visit Rome, where he was arrested on the charge of attempting to found a masonic lodge, against which a papal bull had recently been promulgated, and thrown into the Castle of St. Angelo, in 1789.

He was condemned to death, but the punishment was commuted to perpetual imprisonment. His wife was shut up in a convent, and died soon after. Having been transferred to the Castle of San Leo, he attempted to strangle the monk sent to confess him, in the hope of escaping in his gown; but the attempt failed, and it is supposed that he died, a prisoner, in 1795.

The Egyptian Rite — The Egyptian rite invented by Cagliostro is a mixture of the sacred and profane, of the serious and laughable. Having discovered a MS. of George Cofton, in which was propounded a singular scheme for the reform of Freemasonry in an alchymistic and fantastic sense, Cagliostro founded thereon the bases of his masonic system, taking advantage of human credulity, enriching himself, and at the same time seconding the action of other secret societies.

He gave his dupes to understand that the scope of Egyptian Masonry was to conduct men to perfection by means of physical and moral regeneration; asserting that the former was infallible through the *prima materia* and the philosopher's stone, which assured to man the strength of youth and immortality, and that the second was to be achieved by the discovery of a pentagon that would restore man to his primitive innocence.

This rite indeed is a tissue of fatuities it would not be worth while to allude to, did it not offer matter for study to the philosopher and moralist. Cagliostro pretended that the rite had been first founded by Enoch, remodelled by Elias, and finally restored by the Grand Copt. Both men and women were admitted into the lodges, though the ceremonies for each were slightly different, and the lodges for their reception entirely distinct.

In the reception of women, among other formalities there was that of breathing into the face of the neophyte, saying, "I breathe upon you this breath to cause to germinate in you and grow in your heart the truth we possess; I breathe it into you to strengthen in you good intentions, and to confirm you in the faith of your brothers and sisters. We constitute you a legitimate daughter of true Egyptian adoption and of this worshipful lodge."

One of the lodges was called "Sinai," where the most secret rites were performed; another "Ararat," to symbolise the rest reserved for Masons only. Concerning the pentagon, Cagliostro taught that it would be given to the masters after forty days of intercourse with the seven primitive angels, and that its possessors would enjoy a physical regeneration for 5,557 years, after which they would through gentle sleep pass into heaven.

The pentagon had as much success with the upper ten thousand of London, Paris, and St. Petersburg, as the philosopher's stone ever enjoyed; and large sums were given for a few grains of the rejuvenating *prima materia*.

Cagliostro's Hydromancy — But beside masonic delusions, Cagliostro made use of the then little understood wonders of magnetism to attract adherents; and as many persons are seduced by the wine-cup, so he made dupes of many by means of the water-bottle, which device, as might be shown, was very ancient, and consisted in divination by hydromancy.

A child, generally a little girl, and called the Dove, was made to look into a bottle of water, and see therein events, past, present, and to come; and as Cagliostro was really a man of observation, he made many shrewd guesses as to the future, and sometimes fortune favoured him—as in the case of Schropfer (280, 437), one of the leaders of the Illuminati, who refused to join the Egyptian rite.

The little girl declared that in less than a month Schropfer would be punished. Now it so happened that within that period Schropfer committed suicide, which of course gave an immense lift to Cagliostro and his bottle. In this respect indeed Cagliostro was a forerunner of our modern spiritualists; and as he did not keep his occult power a secret from all, but freely communicated it, magical practices were thus introduced into the lodges, which brought discredit on the institution.

And all this occurred at the period of the Encyclopedists, and on the eve of mighty events!

Lodges founded by Cagliostro — He founded the first lodge, gorgeously fitted up, at Paris in a private house, and another one in his own house. A third was founded at Lyons, for which a special grand building was erected. It was declared the Mother Lodge, and called "Triumphant Wisdom."

Its patent ran thus:

"Honour,
Wisdom,
Union,
Beneficence,
Comfort.

We Grand Copt, in all eastern and western parts of Europe, Founder and Grand Master of Egyptian Masonry, make known to All, who may read this, that during our stay at Lyons many members of the Lodge of the Orient and Ordinary Rite, which has adopted the distinguishing title of 'Wisdom,' have expressed their ardent wish to place themselves under our rule, to be enlightened in true Masonry. We are pleased to accede to their wish," &c.

Lodges also were founded at Strasburg, a ladies' lodge at The Hague, another at Roveredo, another at Mitau, and a very grand one near Basle, in a sumptuous temple, erected for the

purpose. The good citizens of Basle always approached it with feelings of awe, because they imagined Cagliostro destined it to be his tomb.

ADOPTIVE MASONRY

Historical Notice — According to one of the fundamental laws of Masonry—and a rule prevailing in the greater mysteries of antiquity—women cannot be received into the Order. Women cannot keep secrets, at least so Milton says, through the mouth of Dalila—

"Granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets; then with like infirmity
To publish them; both common female faults."

But we have already seen that Cagliostro admitted women to the Egyptian rite; and when at the beginning of the eighteenth century several associations sprang up in France, which in their external aspect resembled Freemasonry, but did not exclude women, the ladies naturally were loud in their praise of such institutions, so that the masonic brotherhood, seeing it was becoming unpopular, had recourse to the stratagem of establishing "adoptive" lodges of women, so called because every such lodge had finally to be adopted by some regular masonic lodge.

The Grand Orient of France framed laws for their government, and the first lodge of adoption was opened in Paris in 1775, in which the Duchess of Bourbon presided, and was initiated as Grand Mistress of the rite. The Revolution checked the progress of this rite, but it was revived in 1805, when the Empress Josephine presided over the "Loge Impériale d'Adoption des Francs-Chevaliers" at Strasburg. Similar lodges spread over Europe, Great Britain excepted; but they soon declined, and are at present confined to the place of their origin.

Organisation — The rite consists of the same degrees as those of genuine Masonry. Every sister, being a dignitary, has beside her a masonic brother holding the corresponding rank. Hence the officers are a Grand Master and a Grand Mistress, an Inspector and an Inspectress, a Depositor and a Depositrix, a Conductor and a Conductress.

The business of the lodge is conducted by the sisterhood, the brethren only acting as their assistants; but the Grand Mistress has very little to say or to do, she being only an honorary companion to the Grand Master. The first, or apprentice's, degree is only introductory; in the second, or companion, the scene of the temptation in Eden is emblematically represented; the building of the tower of Babel is the subject of the mistress's degree; and

in the fourth, or that of perfect mistress, the officers represent Moses, Aaron, and their wives, and the ceremonies refer to the passage of the Israelites through the wilderness, as a symbol of the passage of men and women through this to another and better life.

The lodge-room is tastefully decorated, and divided by curtains into four compartments, each representing one of the four quarters of the globe, the eastern, or farthermost, representing Asia, where there are two splendid thrones, decorated with gold fringe, for the Grand Master and the Grand Mistress. The members sit on each side in straight lines, the sisters in front and the brothers behind them, the latter having swords in their hands.

All this pretty playing at Masonry is naturally followed by a banquet, and on many occasions by a ball. At the banquets the members use a symbolical language; thus the lodge-room is called “Eden,” the doors “barriers,” a glass is called a “lamp,” water “white oil,” wine “red oil”; to fill your glass is “to trim your lamp,” &c.

Jesuit Degrees— The Jesuits, *qui vont fourrer leur nez partout*, soon poked it into Adoptive Masonry—for to get hold of the women is to get hold of the better half of mankind—and founded new lodges, or modified existing ones of that rite to further their own purposes.

Thus it is that a truly monkish asceticism was introduced into some of them, by the Jesuits divided into ten degrees; and we find such passages in the catechism as these: “Are you prepared, sister, to sacrifice life for the good of the catholic, apostolic Roman Church?” The tenth or last degree was called the “Princess of the Crown,” and a great portion of the ritual treats of the Queen of Sheba. This rite was established in Saxony in 1779.

ANDROGYNOUS MASONRY

Origin and Tendency — Gallantry already makes its appearance in Adoptive Masonry; and this gallantry, which for so many ages was the study of France, and was there reduced to an ingenious art, manufactured on its own account rites and degrees that were masonic in name only. Politics were dethroned by amorous intrigues; and the enumerators of great effects sprung from trifling causes might in this chapter of history find proofs of what a superficial and accidental thing politics are, when not governed by motives of high morality, nor watched by the incorruptible national conscience.

And Androgynous Masonry did not always confine itself to an interchange of compliments and the pursuit of pleasure; still, as a rule, its lodges for the initiation of males and females —defended by some of their advocates as founded on Exod. xxxviii. 8—are a whimsical form of that court life which in France and Italy had its poets and romancers; and which rose to such a degree of impudence and scandal as to outrage the modesty of citizens and popular virtue.

It is a page of that history of princely corruption, which the French people at first read of with laughter, then with astonishment, finally with indignation; and which inspired it with those feelings which at last found their vent in the excesses of the great Revolution. Every Revolution is a puritanical movement, and the simple and neglected virtue of the lowly-born avenges itself upon the pompous vices of their superiors.

Earliest Androgynous Societies — Some of these were founded in France and elsewhere by an idle, daring, and conquering soldiery. As their type we may take the Order of the "Knights and Ladies of Joy," founded with extraordinary success at Paris in 1696, under the protection of Bacchus and Venus, and whose printed statutes are still in existence; and that of the "Ladies of St. John of Jerusalem," and the "Ladies of St. James of the Sword and Calatrava."

They, as it were, served as models to the canonesses, who, till the end of the last century, brought courtly pomp and mundane pleasures into the very cloisters of France, and compelled austere moralists to excuse it by saying that it was *dans le goût de la nation*.

Other Androgynous Societies — In the Order of the "Companions of Penelope, or the Palladium of Ladies," whose statutes are said to have been drawn up by Fénelon (with how much truth is easily imagined), the trials consist in showing the candidate that work is the palladium of women; whence we may assume the pursuits of this society to have been very different from the equivocal occupations of other Orders.

The Order of the "Mopses" owed its origin to a religious scruple. Pope Clement XII. having issued, in 1738, a Bull condemning Freemasonry, Clement Augustus, Duke of Bavaria and Elector of Cologne, instituted, under the above name (derived from the German word *Mops*, a young mastiff, the symbol of fidelity), what was pretended to be a new society, but what was, in fact, only Freemasonry under another name.

Immediately after their establishment the Mopses became an androgynous order, admitting females to all the offices except that of Grand Master, which was for life; but there was a Grand Mistress, elected every six months. Their ceremonies were grotesque. The candidate for admission did not knock, but scratch at the door, and, being purposely kept waiting, barked like a dog.

On being admitted into the lodge he had a collar round his neck, to which a chain was attached. He was blindfolded, and led nine times round the room, while the Mopses present made as great a din as possible with sticks, swords, chains, shovels, and dismal howlings. He was then questioned as to his intentions, and having replied that he desired to become a Mops, was asked by the master whether he was prepared to kiss the most ignoble part of that animal.

Of course this raised the candidate's anger; but in spite of his resistance, the model of a dog, made of wax, wood, or some other material, was pushed against his face. Having taken the

oath, he had his eyes unbandaged, and was taught the signs, which were all of a ludicrous description.

In 1777 there was established in Denmark the androgynous order of the "Society of the Chain," to which belongs the honour of having founded, and of maintaining at its own expense, the Asylum for the Blind at Copenhagen, the largest and best managed of similar institutions in Europe.

The Order of "Perseverance" — the date of whose foundation is unknown, but which existed in Paris in 1777, and was supported by the most distinguished persons, had a laudable custom, which might be imitated by other societies, viz., to inscribe in a book, one of which is still extant, the praiseworthy actions of the male and female members of the association.

But one of the most deserving masonic androgynous institutions was that of the "Sovereign Chapter of the Scotch Ladies of France," founded in 1810, and divided into lesser and greater mysteries, and whose instructions aimed chiefly at leading the neophyte back to the occupations to which the state of society called him or her. To provide food and work for those wanting either, to afford them advice and help, and save them from the cruel alternative of crime—such was the scope of this society, which lasted till the year 1828.

The fashion of androgynous lodges was revived in Spain in 1877. From the *Chaîne d'Union*, a masonic publication, we learn that several such lodges were formed about that date, receiving ladies of the highest rank. Thus the Countess Julia A——, belonging by birth to the Austrian-Hungarian nobility, and by her connections to Spain, was initiated into the lodge *Fraternidad Ibérica* on the 14th June 1880; and the Grand Orient of Spain initiated ladies into all the mysteries of masonry, just as if they were men.

Various other Androgynous Societies — The Society of the "Wood-store of the Globe and Glory" was founded in 1747 by the Chevalier de Beauchêne, a lively boon companion, who was generally to be found at an inn, where for very little money he conferred all the masonic degrees of that time; a man whose worship would have shone by the great tun of Heidelberg, or at the drinking bouts of German students.

The Wood-store was supposed to be in a forest, and the meetings, which were much in vogue, took place in a garden outside Paris, called "New France," where assembled lords and clowns, ladies and grisettes, indulging in the easy costumes and manners of the country. Towards the middle of the eighteenth century, there was established in Brittany the Order of the "Defoliators."

In the Order of "Felicity," instituted in Paris in 1742, and divided into the four degrees of midshipman, captain, chief of a squadron, and vice-admiral, the emblems and terms were nautical: sailors were its founders, and it excited so much attention, that in 1746 a satire,

entitled *"The Means of reaching the highest Rank in the Navy without getting Wet,"* was published against it.

Its field of action was the field of love. A Grand Orient was called the offing, the lodge the squadron, and the sisters performed the fictitious *voyage to the island of Felicity sous la voile des frères et pilotées par eux*; and the candidate promised "never to receive a foreign ship into her port as long as a ship of the Order was anchored there."

The Order of the "Lovers of Pleasure" was a military institution, a pale revival of the ceremonies of chivalry and the courts of love, improvised in the French camp in Galicia. From the discourse of one of the orators we select the following passage:

"Our scope is to embellish our existence, always taking for our guide the words, 'Honour, Joy, and Delicacy.' Our scope, moreover, is to be faithful to our country and the august sovereign who fills the universe with his glorious name, to serve a cause which ought to be grateful to every gentle soul, that of protecting youth and innocence, and of establishing between the ladies and ourselves an eternal alliance, cemented by the purest friendship."

This society, it is said, was much favoured by Napoleon I., and hence we may infer that its aim was not purely pleasure; at all events, it is remarkable that a society, having masonic rites, should have given its services to the "august sovereign" who had just withdrawn his support from genuine Freemasonry.

Knights and Nymphs of the Rose.—This Order was founded in Paris in 1778 by Chaumont, private secretary to Louis-Philippe d'Orleans, to please that prince. The chief lodge was held in one of the famous *petites maisons* of that epoch. The great lords had lodges in their own houses.

The Hierophant, assisted by a deacon called "Sentiment," initiated the men, and the Grand Priestess, assisted by the deaconess called "Discretion," initiated the women. The age of admission for knights was "the age to love," that of ladies "the age to please and to be loved." Love and mystery were the programme of the Order; the lodge was called the Temple of Love, which was beautifully adorned with garlands of flowers and amorous emblems and devices.

The knights wore a crown of myrtle, the nymphs a crown of roses. During the time of initiation a dark lantern, held by the nymph of Discretion, shed a dim light, but afterwards the lodge was illuminated with numerous wax candles. The aspirants, laden with chains, to symbolise the prejudices that kept them prisoners, were asked, "What seek you here?" to which they replied, "Happiness."

They were then questioned as to their private opinion and conduct in matters of gallantry, and made twice to traverse the lodge over a path covered with love-knots, whereupon the iron chains were taken off, and garlands of flowers, called "chains of love," substituted. The

candidates were then conducted to the altar, where they took the oath of secrecy; and thence to the mysterious groves in the neighbourhood of the Temple of Love, where incense was offered up to Venus and her son.

If it was a knight who had been initiated, he exchanged his crown of myrtle for the rose of the last initiated nymph; and if a nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The horrors of the Revolution scattered these knights and nymphs, who, like thoughtless children, were playing on a volcano.

German Order of the Rose.—Another order of the Rose was founded in Germany in 1784 by one Francis Matthäus Grossinger, who ennobled himself by assuming the title of Francis Rudolph von Grossing. He was born in 1752 at Komorn, in Hungary; his father was a butcher, his mother the daughter of a tanner.

Grossing was a Jesuit, but on the suppression of the Order he led a wandering life, and eventually reached Vienna, where he obtained the protection of the father confessor of the empress, who in 1777 granted him a pension of six hundred florins, which, however, he lost by her death. He then lived by all kinds of swindling, and finally founded a philanthropic order, which, after the name of the supposititious grand mistress, the Lady of Rosenwald, he called the "Order of the Rose."

He was very successful at Halle, where he lived, in initiating dupes, on whose contributions he lived in great style. When he became too notorious at Halle he transmigrated to Berlin, where he continued his expensive style of living, got into debt, was arrested, but made his escape, after having swindled the Berliners out of twenty thousand dollars.

Pretended Objects of the Order.—The Order professed to pursue the loftiest philosophic and educational objects. None but men and women endowed with noble souls were to be admitted, and no member was to reveal the name of any other member, nor what was discussed in the lodges, to outsiders.

Masonry was the model for the Order of the Rose, the latter adopting all the good, and rejecting all the bad of the former. The ribbon of the Order consisted of pink silk, both ends terminating in three points; it was marked with a rose, and the name of the member, with the date of his or her reception.

Under this was a large seal, displaying a rose, surrounded by a wreath of the same flowers; the ribbon was further adorned with a kind of silhouette, supposed to represent the Lady of Rosenwald, so indistinct and blurred, as to look more like a blot than a portrait.

Members also were furnished with a small ticket, giving the explanation of certain terms used by Grossing in his "Rules and Regulations"; thus Freemasons were called "Gamblers"; Jesuits, "Foxes"; Illuminati, "Wasps"; Ghost-seers, "Gnats," &c. The "Rules" were called "A

Shell or Case for Thorns"; members, to recognise each other, would say, "Thorns," to which the other would reply, "Forest," after which each would produce his ribbon and ticket.

In 1786 the Order counted about one hundred and twenty members, but having no innate vitality, being, in fact, but a company of triflers, many of them withdrew on finding the whole Order but a scheme of Grossing to put money into his pocket, and so it was swept away into the *limbus* of fashionable follies.

Order of Harmony.—The Order of the Rose having collapsed, Grossing in 1788 founded, under a fictitious name, the "Order of Harmony." He published a book alleged to be translated from the English, and entitled *"Harmony, or a Scheme for the Better Education of the Female Sex,"* and wrote in the Preface, "This 'Harmony' is not to be confounded with that *Château en Espagne*, with which the founder of the Order of the Rose for some years deluded the ladies of Germany."

The Order of Harmony was said to have been founded by Seth, the third son of Adam, to have reckoned among its members Moses and Christ, and to be the refuge of persecuted humanity and innocence. The founder abused princes and priests, proposed the establishment of convents, in which ladies were to take the vows of chastity, obedience, and poverty, but only for a year at a time; a bank was also to be founded in connection with them.

And the writer finally proposed that a monument should be erected to the promoter of the Order as a benefactor of mankind! When Grossing was arrested in 1788 at Rotenburg (Prussia), for all kinds of swindling transactions, a number of diplomas were found among his papers, with the names of ladies who were to be admitted to the Order filled in.

But the interference of the vulgar police brushed the bloom of romance off the scheme, and the Order of Harmony perished, a still-born babe! Grossing, however, managed to effect his escape, by making his guards drunk; what became of him afterwards is not on record.

Mason's Daughter.—This is an androgynous degree invented in the Western States of America, and given to master masons, their wives, and unmarried sisters and daughters. It refers to circumstances recorded in chapters xi. and xii. of St. John's Gospel.

In these women's lodges the banqueting hall is divided into East, West, South, and North sides (the four walls); the grand mistress sits in the East; the temple or lodge is called Eden; the doors are called barriers; the glasses, lamps; the wine is called red oil; to put oil in the lamps is to fill the glasses; to extinguish the lamp is to drink the wine; to "fire!" is to drink.

The sign is to place the hands on the breast, so that the right lies on the left, and the two thumbs joining form a triangle. The word is "Eve," repeated five times. Gentlemen are allowed to be present.

As the reader will have observed, the degree is an imitation of the *Loge Impériale d'Adoption des Francs-Chevaliers*, described in § 466.

SCHISMATIC RITES AND SECTS

Schismatic Rites and Sects.—The pretended derivation of Freemasonry from the Knights Templars has already been referred to; but Masonry, the system, not the name, existed before the Order of the Temple, and the Templars themselves had masonic rites and degrees three hundred years before their downfall.

Those who, however, maintain the above view say that the three assassins symbolise the three betrayers of the Order, and Hiram the Grand Master Molay; and according to the ritual of the Grand Lodge of the Three Globes, a German degree, the lights around the coffin signify the flames of the pile on which Molay was burnt. To the Rosicrucians and to certain German lodges Hiram is Christ, and the three assassins, Judas that betrays, Peter that denies Him, and Thomas that disbelieves His resurrection.

The ancient Scotch rite had its origin in other false accounts of the rise of the Order. In the last century schisms without number arose in the masonic body. It would be impossible in a work like this to give particulars of all; we have already done so of several; a few more may be briefly referred to.

The Moravian Brothers of the Order of Religious Freemasons, or Order of the "Mustard Seed," was a German rite founded, circa 1712, by Count Zinzendorf, the same who afterwards invented the rite already described in § 438. Some authorities assert this Order of the "Mustard-Seed" to have originated in England in 1708, and thence to have spread to Holland and Germany, and to have been adopted by Zinzendorf, circa 1712–14, when he was a student at Halle.

The mysteries were founded on the passage in St. Mark iv. 30–32, in which Christ compares the kingdom of heaven to a grain of mustard-seed. The brethren recognised each other by a ring inscribed with the words "No one of us lives for himself." The jewel was a cross of gold, surmounted by a mustard-plant with the words "What was it before? Nothing." The members met every year in the chapel of the Castle of Gnadenstadt, and also kept the 15th March and 16th April as holy days.

Nearly all the degrees of the Scotch rite are schismatic. In like manner, all the English and American orders of chivalry, and their conclaves and encampments, are parodies of ancient chivalry.

In 1758, Lacorne, a dancing-master, and Pirlet, a tailor, invented the degree of the "Council of the Emperors of the East and West," whose members assumed the titles of "Sovereign

Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." The ritual consisted of twenty-five degrees, and as it was calculated by its sounding titles and splendour of ritual to flatter the vanity of the frivolous, it was at first very successful; and Lacorne conferred on one of his creatures, a Hebrew, the degree of Inspector, and sent him to America to spread the Order there.

In 1797, other Jews added eight new degrees, giving to this agglomeration of thirty-three pompous degrees the title of "Ancient and Accepted Scotch Rite." The Grand Orient of France, seeing its own influence declining, proposed advantageous and honourable terms to the Supreme Grand Council which was at the head of the Scotch rite, and an agreement was come to in 1804. The Grand Orient retaining the first name, received into its bosom the Supreme Grand Council and the rich American symbolism. But the connection did not prosper, and was dissolved in 1805.

Again, what is called Mark-Masonry in England is, by some masonic authorities, considered spurious; whilst in Scotland and Ireland it is held to be an essential portion of Freemasonry. These are curious anomalies. About 1869 His Imperial Highness the Prince Rhodocanakis introduced into England the "Order of the Red Cross of Constantine and Rome," which, however, being violently opposed by the Supreme Grand Council of the 33rd, came to an untimely end soon after.

The S.G.C. threatened any member of the "Ancient and Accepted" who should dare even to merely visit this new Order with expulsion from the fraternity. And the S.G.C. actually sent a "Sovereign Tribunal" to Manchester to try a brother, who had snapped his fingers at the Council and said he did not care for the "Sovereign." How it all ended is pleasantly related in the pages of *The Rectangular*, January and April 1871.

Farmassoni.—There is a Gnostic sect in Russia whom the Russians identify with the Freemasons, and therefore call "Farmassoni," a corruption of *franc-maçons*. The Farmassoni regard priesthood and ritual as a pagan depravation of the faith and of the true doctrine; they seek, as much as possible, to spiritualise Christianity, and to ground it solely on the Bible and the inward illumination of believers.

The earliest traces of them are to be found at the end of the seventeenth century, and their appearance coincides with that of certain German mystics and theosophists in Moscow. The most important of these was a Prussian sub-officer, who was carried to Moscow, having been taken prisoner by the Russians during the Seven Years' War.

The Gormogones.—This Order was founded in England in 1724. The names and birthplaces of the members were written in cipher, and the Order was said to have been brought by a Chinese mandarin (a Jesuit missionary?) to England, it being in great repute in China (Rome), and to possess extraordinary secrets.

It held a chapter at the Castle Tavern, London, but was dissolved in 1738. It is supposed to have been an attempt of the Jesuits, by the help of masonic ceremonies, to gain converts to Catholicism, and that Ramsay, the inventor of the so-called higher degrees, had something to do with it. I have vainly endeavoured to trace the origin and meaning of the term Gormogones.

According to one account I have seen it was also called the Order of the Gormones, and was said to have been instituted for the reception of individuals not considered sufficiently advanced for admission to the lodges.

The Noachites, or Noachidae.—This Order, founded in the last quarter of the last century, assumed the high-sounding title of "The Fraternity of the Royal Ark Mariners, Mark, Mark Master, Elected of Nine, Unknown, Fifteen, Architect, Excellent and Superexcellent Masons."

They professed to be the followers of Noah—which no doubt they were in one respect—and therefore also called themselves Noachites or Noachidae. Their president, Thomas-Boothby Parkyns, Lord Rancliffe, bore the title of Grand Noah, and the lodge was called the Royal Ark Vessel.

The brother mariners in the lodge wore a broad sash, representing a rainbow, with an apron fancifully decorated with an ark, dove, &c. Their principal place of meeting was at the Surrey Tavern, Surrey Street, Strand. They had a poet, Brother Ebenezer Sibley, who was a doctor of medicine and an astrologer to boot, who, like too many masonic poets, wrote indifferent couplets.

This Order must not be confounded with the "Noachite or Russian Knight," which is the 21st degree of the Ancient Scotch rite.

Argonauts — This Order was founded, for his amusement, by a Freemason, Konrad von Rhetz, residing at Riddagshausen, near Brunswick. He had been the master of a lodge of the Relaxed Observance, but fell out with his brethren, and ceased from visiting any lodge.

Near his residence there is a large lake with an island in the centre. On this he built a temple and provided boats to carry visitors to it, where, if they desired it, they were initiated into the new Order. Persons of position and of either sex might claim reception as a matter of right, and many Brunswick Freemasons belonged to it.

The Grand Master, or Grand Admiral as he was called, entertained all visitors free of expense, nor was there any charge for initiation. The greeting was "Long live pleasure!" The temple was built in the antique style, though with quaint decorations and a few paintings and engravings. There were also cupboards containing the insignia of the Order.

The officers were styled Steersman, Chaplain, and so on; the others were simple Argonauts. The jewel was a silver anchor with green enamel. On the founder's death in 1787 the Order was dissolved; no trace remains of the temple.

The Grand Orient and Atheism — In 1877 the Grand Orient abolished in the lodges the acknowledgment of a belief in God, introduced into the ritual in 1854, which has led to a rupture between it and the Grand Lodge of England. The influence of Masonry, both social and political, in France being universal, it is the foundation and support of the war made on the priesthood with a view chiefly to deprive them of the education of youth.

The Spanish and Dutch Grand Lodges approved of the action of the Grand Orient in suppressing the name of God in the ritual of admission. There is no doubt that Continental Masonry aims at the abolition not only of the Roman Catholic Church, but of the human mind's blind surrender to any creed whatever.

Ludicrous Degree — The following lodge was actually established about 1717. Some joyous companions, having passed the degree of craft, resolved to form a lodge for themselves. As none of them knew the master's part, they at once invented and adopted a ritual which suited every man's humour.

Hence it was ordered that every person during initiation should wear boots, spurs, a sword, and spectacles. The apron was turned upside down. To simplify the work of the lodge, they abolished the practice of studying geometry, excepting that form mentioned by Hudibras—

"For he, by geometric scale,
Could take the size of pots of ale;
Resolve by sines and tangents straight,
If bread or butter wanted weight."

Some of the members proved that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the lodge than the best scale and compass in Europe; adding that a line, a square, a parallelogram, a rhombus, a rhomboid, a triangle, a trapezium, a circle, a semi-circle, a quadrant, a parabola, a hyperbola, a cube, a parallelepipedon, a prism, a prismoid, a pyramid, a cylinder, a curve, a cylindroid, a sphere, a spheroid, a paraboloid, a cycloid, a paracentric, frustums, segments, sectors, gnomons, pentagons, hexagons, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, ham, fowls, pies, &c., as demonstratively as upon sheets of paper or the tracing-board, and that the use of the globes might be taught and explained as clearly and briefly upon two bottles as upon any twenty-eight inch spheres.

DIFFUSION OF THE ORDER

Freemasonry in Spain and Portugal — In 1726, the Grand Lodge of England granted a patent for the establishment of a lodge at Gibraltar; another was founded in the following year at Madrid, which, declaring itself independent of foreign supervision, established lodges at Cadiz, Barcelona, Valladolid, and other places.

The Inquisition, seeing the danger that threatened the Church, persecuted the Order; hence some mystery surrounds the labours of the brotherhood in the Iberian peninsula. But in the troubles which distressed Spain during the Napoleonic wars, the masonic lodges were politically very active. They were suppressed again by Ferdinand VII., and up to the year 1868 were but few in number, and disguised under various names.

Since that year they have rapidly increased, and there are now more than 360 lodges in Spain. The Spanish Grand Lodge has 154 lodges under its jurisdiction; the Grand Orient of Spain about 162; the Lusitanian Grand Orient about 40 lodges. There are, moreover, about 40 lodges subject to foreign Grand Lodges. The number of Spanish Masons may amount to 30,000.

In Portugal, the first lodges were founded, not under English, but under French auspices; but English influence soon made itself felt in the establishment of additional lodges, though in great secrecy; which, however, did not save many Freemasons from becoming the victims of the Inquisition.

Freemasonry in Russia — In 1731, Freemasonry dared to oppose itself to Russian despotism, which not fearing, and probably despising it, did not molest it. The times were unpropitious. The sanguinary Biren ruled the Empress Anne, whom by means of the amorous fascination he exercised upon her, he easily persuaded to commit all kinds of folly and cruelty; and Masonry, though it knew itself to be tolerated, yet did not feel secure, and cautiously kept itself in the background.

In 1740, England founded a lodge at St. Petersburg, and sent thither a Grand Master. The Order spread in the provinces, and in 1763 the lodge “Clio” was opened at Moscow. Catherine II. wished to know its statutes, perceiving the advantage or injury they might bring to her government as she either promoted or persecuted the association.

In the end she determined to protect the Order; and in a country where the court leads opinion, lodges soon became the fashion. But Masonry thus becoming the amusement of a wealthy nobility, it soon lost sight of its primitive objects. In no other country probably did the brotherhood possess such gorgeous temples; but, deprived of the vivifying and invigorating air of liberty, its splendour could not save it from a death of inanition.

Freemasonry in Switzerland — English proselytism, always the most active, established a lodge at Geneva in 1737, whose first Grand Master was George Hamilton. Two years afterwards, the foreigners dwelling at Lausanne united and founded the lodge called the "Perfect Union of Foreigners."

Lodges were also opened at Berne; but the manoeuvres of the Grand Lodges of the States surrounding Switzerland introduced long and fierce dissensions. In 1765, the Strict Observance founded at Basle the lodge "Liberty," which became the mother-lodge of many others, and, calling itself the "German Helvetic Directory," chose for its chief the celebrated Lavater.

Then followed suppressions; but the Order revived, and in 1844 the different territorial Grand Lodges united into one federal Grand Lodge, called "Alpina," which revised the ancient statutes. The Swiss Freemasons intend to erect a grand temple, which perhaps could nowhere find a more fitting site than in a country where four nations of diverse languages and races dwell in perfect liberty.

Freemasonry in Sweden and Poland — In 1748, Sweden already had many and flourishing lodges. In 1754 was instituted the Grand Lodge of Sweden, under a patent from the Grand Lodge of Scotland; it afterwards declared its autonomy, which has been recognised by all the masonic bodies of Europe.

In the most ancient Swedish ritual we meet for the first time in Europe with the cry and sign of distress of the sons of Adoniram (383): "To me, the sons of the widow!"

Freemasonry, at first suppressed in Poland, was revived under Stanislaus Augustus, and the auspices of the Grand Orient of France, who established lodges in various towns of that country. These united in 1784 to form a Grand Orient, having its seat at Warsaw.

Freemasonry in Holland and Germany — In Holland the Freemasons opened a lodge in 1731, under the warrant of the Grand Lodge of England; it was, however, only what is called a lodge of emergency, having been called to initiate the Duke of Tuscany, afterwards Francis I., Emperor of Germany (454). The first regular lodge was established at The Hague in 1734, which, five years after, took the name of "Mother-lodge." Numerous lodges were opened throughout the country, and also in the Dutch colonies; and the Freemasons founded many schools, with the avowed object of withdrawing instruction from clerical influence.

In Germany lodges were numerous as early as the middle of last century, so that in the present one we have witnessed the centenaries of many of them—as, for instance, in 1837, of that of Hamburg; in 1840, of that of Berlin; in 1841, of those of Breslau, Baireuth, Leipzig, and many more.

Freemasonry in Turkey, Asia, Africa, and Oceania — The Order also spread into Turkey, where, however, as may be supposed, for a long time it led but a harassed existence. Lodges

were established at Constantinople, Smyrna, and Aleppo; and it may be mentioned, as a fact in favour of Freemasonry, that the Turkish Freemasons are in a more advanced state of civilisation than is usual among Orientals generally. They reject polygamy, and at the masonic banquets the women appear unveiled; so that whatever their western sisters may have to say against Masonry, the women of the East certainly are gainers by the introduction of the Order.

The most important masonic lodges of Asia are in India; they are under the jurisdiction of the Grand Lodges of England and Scotland.

Freemasonry was introduced into Africa by the establishment of a lodge at Cape Coast Castle in 1735. There are now lodges at the Cape of Good Hope; in the islands of Mauritius, Madagascar, and St. Helena; and at Algiers, Tunis, Morocco, Cairo, and Alexandria.

Lodges have existed since 1828 at Sydney, Melbourne, Parramatta, and other places; in all, about two hundred.

Freemasonry in America — The first lodge established in Canada was at Cape Breton, in the year 1745. Lodges existed from as early a period in the West Indian Islands. On the establishment of the Brazilian empire, a Grand Lodge was initiated; and in 1825, Don Pedro I. was elected its Grand Master.

In 1825, the Grand Lodge of Mexico was instituted, where the Liberals and Federalists joined the York rite, whilst the Clerics, Monarchists, and Centralizers adopted the Scotch rite, the two parties carrying on a relentless war. Texas, Venezuela, and the turbulent republics of South America, all had their masonic lodges, which were in many cases political clubs in disguise.

Thus the assassination of Garcia Moreno, the President of the Republic of Ecuador, in 1875, was the work of the masonic clubs. The murderer, one Rajo, on being promised his life if he would denounce his accomplices, coolly replied: “It would be useless to save my life; if you spared it, my companions would soon take it; I would rather be shot than stabbed.”

The lodges in the territory now forming the United States date as far back as 1729. Until the close of the revolutionary war these were under the jurisdiction of the Grand Lodge of England; but almost every State of the Union now has its own Grand Lodge, independent of all foreign power.

In different parts of the globe there are about 90 Grand Lodges, nearly 12,000 lodges, numbering altogether about 12,500,000 members; of the active members, or such as regularly attend lodges and pay annual subscriptions, there may be half that number.

Persecutions of Freemasonry

Causes of Persecution — The secrecy with which the masonic brotherhood has always surrounded its proceedings is, no doubt highly grateful to the members, but it has its drawbacks. The outside world, who cannot believe that masonic meetings, which are so jealously guarded against the intrusion of non-Masons, have no other purpose than the rehearsal of a now totally useless and pointless ritual, followed by conviviality, naturally assume that there must be something more behind; and what seems to fear the light is usually supposed to be evil. Hence all governments, as long as they did not know what modern Freemasonry really is, persecuted and endeavoured to suppress it. But as soon as they discovered its real scope and character, they gave it their support, feeling quite convinced that men who could find entertainment in the doings of the lodges, would never, as it is popularly called, set the Thames on fire.

One of the first persecutions against Freemasonry arose in Holland in 1734. A crowd of ignorant fanatics, incited thereto by the clergy, broke into a lodge at Amsterdam, and destroyed all its furniture and ornaments; but the town clerk having, at the suggestion of the Order, been initiated, the States-General, upon his report, sanctioned the society, many of the chief persons becoming members. Of course, when lodges were turned into political clubs, and the real business of Masonry was cast aside for something more serious, the matter assumed a very different aspect. The persecutions here to be mentioned will therefore be such only as took place against Freemasonry, legitimately so called.

Instances of Persecution — Pope Clement XII., in 1738, issued a decree against the Order, which was followed by a more severe edict next year, the punishment therein awarded for being found guilty of practising Freemasonry being confiscation and death, without hope of mercy. This was a signal of persecution in the countries connected with Rome. The parliament of Paris, however, refused to register the papal bull; and an apology for the Order was published at Dublin.

But Philip V. of Spain declared the galleys for life, or punishment of death with torture, to be the doom of Freemasons; a very large number of whom he caused to be arrested and sentenced. Peter Torrubia, Grand Inquisitor of Spain, having first made confession and received absolution, entered the Order for the express purpose of betraying it. He joined in 1751, and made himself acquainted with the entire ramifications of the craft; and in consequence members of ninety-seven lodges were seized and tortured on the rack.

Ferdinand VI. declared Freemasonry to be high-treason, and punishable with death. When the French became masters of Spain, Freemasonry was revived and openly practised, the members of the Grand Lodge of Madrid meeting in the hall previously occupied by their arch-enemy the Inquisition. With the return of Ferdinand VII., who re-established the Inquisition, the exterminating process recommenced.

In 1814, twenty-five persons suspected of Freemasonry were dragged in chains to confinement; but the subsequent arrests were so numerous, that no correct account is obtainable, nor can the ultimate fate of the accused be recorded. One of the noblest victims of the Spanish Inquisition and the Holy Alliance was Riego, the "Hampden of Spain," who was atrociously murdered by hanging at Madrid in 1823. "Have I got you, you Freemason, you son of the devil! you shall pay for all you have done!" howled the hangman, before strangling him.

In 1824, a law was promulgated, commanding all Masons to declare themselves, and deliver up all their papers and documents, under the penalty of being declared traitors. The Minister of War, in the same year, issued a proclamation, outlawing every member of the craft; and in 1827, seven members of a lodge in Granada were executed; while in 1828, the tribunals of the same city condemned the Marquis of Lavrillana and Captain Alvarez to be beheaded for having founded a lodge. In 1848, Masons were no longer executed, but sent to the galleys; as late as the year 1854, members of masonic lodges were seized and imprisoned.

In 1735, several noble Portuguese instituted a lodge at Lisbon, under the Grand Lodge of England, of which George Gordon was Master; but the priests immediately determined on putting it down. One of the best-known victims of the Inquisition was John Coustos, a native of Switzerland, who was arrested in 1743, and thrown into a subterranean dungeon, where he was racked nine times in three months for not revealing the secrets of Masonry. He had, however, to appear in an auto-da-fé, and was sentenced to five years' work as a galley slave; but the British Government claiming him as a subject, he was released before the term of his punishment expired.

Thirty-three years passed without anything more being heard of Freemasonry in Portugal; but in 1776, two members of the craft were arrested, and remained upwards of fourteen months in prison. In 1792, Queen Maria I. ordered all Freemasons to be delivered over to the Inquisition; a very few families escaped to New York, where they landed with the words, *Asylum quærimus*. Among their American brethren they found not only an asylum, but a new home.

The French Empire ushered in better days; but with the restoration of the old régime came the former prejudices and persecutions. In 1818, John VI. promulgated from the Brazils an edict against all secret societies, including Freemasonry; and, again in 1823, a similar though more stringent proclamation appeared in Lisbon. The punishment of death therein awarded was afterwards reduced to fine and transportation to Africa.

In Austria, the papal bulls provoked persecutions and seizures; hence arose the Order of the Mopses (471), which spread through Holland, Belgium, and France. In 1747, thirty Masons were arrested and imprisoned at Vienna. Maria Theresa, having been unable to discover the secrets of the Order, issued a decree to arrest all Masons, but the measure was frustrated

by the good sense of the Emperor Joseph II., who was himself a Mason, and therefore knew that the pursuits of the Order were innocent enough.

Francis I., at the Diet of Ratisbon in 1794, demanded the suppression of all masonic societies throughout Germany, but Hanover, Brunswick, and Prussia united with the smaller States in refusing their assent.

The history of Freemasonry in Central Italy during the last century and this, as may be supposed, is a mere repetition of sufferings, persecutions, and misfortunes; the members of the craft being continually under punishment, through the intolerance of the priesthood and the interference of the civil power.

But persecution was not confined to Catholic countries. Even in Switzerland, the Masons at one time were persecuted. The Council of Berne, in 1745, passed a law with certain degrees of punishment for members of lodges; which law was renewed in 1782. It is now abrogated.

Frederick I., King of Sweden, a very few years after the introduction (1736) of Freemasonry, forbade it under penalty of death. At present the king is at the head of the Swedish craft. The King Frederick Augustus III. of Poland caused, in 1730, enactments to be published, forbidding, under pain of severe punishment, the practice of Freemasonry in his kingdom. In 1757, the Synod of Stirling adopted a resolution debarring all Freemasons from the ordinances of religion.

In 1799, Lord Radnor proposed in the English Parliament a bill against secret societies, and especially against Freemasonry; and a similar but equally fruitless attempt against the Order was made in 1814 by Lord Liverpool. The Society is now acknowledged by law; the Prince of Wales is at the head of the craft.

Anti-Masonic Publications — One of the earliest English publications against Freemasonry is *"The Freemasons; an Hudibrastic Poem"* (London, 1723). It is written in the coarsest style of invective, describing the Masons as a drunken set of revellers, practising all kinds of filthy rites. Several works of no literary merit appeared at various intervals between 1726 and 1760, professing to reveal the masonic secrets, but their authors evidently knew nothing of the craft.

In 1768, a rabid parson published a sermon, entitled *"Masonry, the Way to Hell."* It is beneath criticism. Numerous works of a similar tendency, or professing to reveal what Masonry was, thenceforth appeared at short intervals in England, France, Germany, and Italy, such as *"Les Plus Secrets Mysteres de la Maconnerie"; "Le Maschere Strappate"* (The Masks torn off); *"The Veil Removed, or the Secret of the Revolutions fostered by Freemasonry";* Robison's *"Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies,"* a work which must have astonished the Masons not a little, and for which they

were no doubt in their hearts very grateful to the author, for he makes the Masons out to be very terrible fellows indeed.

The work of the Abbé Barruel is of the same stamp; it is entitled, *"Mémoires pour servir à l'Histoire du Jacobinisme,"* and is noteworthy for nothing but absence of critical power and honesty of statement. The Jesuits, though imitating the ritual of the Masons, have naturally always been their enemies, generally secretly, but sometimes openly, as, for instance, through the Italian *zappatori* (labourers), whose avowed object was the destruction of the Masonic Order.

Protestants also have written fiercely against the Order; Lindner's *"Mac-Benach"* (1818), and Hengstenberg's and Moller's in quite recent years, are samples of such writings. One of the most voluminous works against Freemasonry is that of Dr. E. E. Eckert, of Dresden. It is in three thick volumes, printed at various places (1852–80). The title is, *"Proofs for the Condemnation of Freemasonry as the Starting Point of all Destructive Activity."* He sees Masonry everywhere, even in Chinese secret societies.

According to Eckert, Freemasons were the originators of the Illuminati and *Burschenschaft* in Germany, of the Jacobins and *Juste Milieu* in France, of the Carbonari in Italy, of the Liberals in Spain, and the *Giovine Italia*! He was expelled from Berlin in consequence of his attacks on highly-placed Masons.

The latest work of importance hostile to Masonry is by the late Père Deschamps, in three large volumes, entitled, *"Les Sociétés Secrètes et la Société"* (Paris and Avignon, 1882–83). The writer, a priest, sees only evil in the fraternity, and, in fact, all evil in the world—political, social, moral—is due to the occult action of the Masons, whose object is the overthrow of all religion, morality, and justice.

In 1873, a German work, entitled, *"The Secret Warfare of Freemasonry against Church and State"* (an English translation was published in 1895), had brought the same charges against the Society's action on the Continent. And Masonry continues to be the bugbear of the Church. In 1875, Pope Pius IX. fulminated a bull against the Order; in 1884, shortly after the installation of the Prince of Wales as Grand Master Mark-Mason, the Pope issued an encyclical, *Humanum genus*, in which he denounced the Order as criminal, impious, revolutionary, and everything bad.

Towards the end of September of this present year (1896) an anti-masonic congress, convoked by the Church, was held at Trent, and attended by about six hundred priests, presided over by Cardinal Agliardi, armed with the Pope's brief condemning Freemasonry. The whole proceeding was an exact counterpart of the meeting held on the 1st February 1762, when "many gentlemen, eminent for their rank and character," including "Pomposo" Johnson, "were, by the invitation of the Rev. Mr. Aldrich, assembled" to inquire into the noises made by the Cock-lane ghost.

Sitting with closed doors, the Congress discussed Miss Diana Vaughan, who, in a book published by, or attributed to her, described how at an early age she was initiated into Freemasonry, and that in American lodges she had frequent interviews with Lucifer, and some of his imps.

The truth or untruth of this statement was seriously debated by the "learned divines" assembled at Trent! And they left the matter in doubt. The reverend fathers seem to have been particularly shocked at the liberties taken with the devil's personality; yet they must know that the devil has for ages been an object of ridicule, the theme of ribald songs and jokes even in the mystery plays.

Dr. Bataille wrote a book entitled, *"The Devil in the Nineteenth Century,"* which is a specimen of the grossest superstition, which was ridiculed in a reply afterwards published by a Count H. C., and wherein he regrets that a large number of high personages, particularly among the clergy, should have been thus imposed upon. Dr. Bataille in his book referred largely to devil-worship in the East; Count H. C. contradicts most of the doctor's statements.

FUTILITY OF MODERN FREEMASONRY

Vain Pretensions of Modern Freemasonry — After this necessarily compressed account of Freemasonry, past and present, the question naturally suggests itself—What is its present use? Are its pretensions not groundless? Is it not an institution which has outlived the object of its foundation? Is not its present existence a delusion and an anachronism? Since all that is said and done in the lodges has for many years been in print, is the holding out of the communication of secrets not a delusion, and the imposition of childish oaths not a farce?

The answers to all these questions must be unfavourable to Freemasonry. When Masonry was purely operative, it had its uses; when it became speculative, it was more useful still in its earlier stages, at least on the Continent, and indirectly in this country also; for either by itself, or in conjunction with other societies, such as the Illuminati, it opposed the political despotism then prevalent all over Europe, and formed an anti-Inquisition to clerical obscurantism and oppression, wherefore it was persecuted by Protestant and Roman Catholic rulers alike.

The rapid progress achieved in modern times by humanity and toleration is undoubtedly due to the tendency which speculative Masonry took in the last, and to its political activity in all countries, except England, in this century. Founded in ages when the possession of religious and scientific knowledge was the privilege of the few, it preserved that knowledge —then indeed a small rivulet only—from being choked up by the weeds of indifference and superstition; but now that that small rivulet has been overtaken by, and swallowed up in,

the boundless, ever-advancing ocean of modern science, which may boldly proclaim its discoveries to the world, a society that professes to keep knowledge for the few is but a retrograde institution.

Philo, about 1780, properly defined English Masonry, as it then was, and is to-day: “The lodges indiscriminately receive members, go through ceremonies, play at mysteries without understanding them, eat, drink, and digest well, and now and then bestow alms—such are the formal English lodges.”

Vanity of Masonic Ceremonial — There are thousands of excellent men who have never seen the inside of a lodge, and yet are genuine Freemasons, i.e. liberal-minded and enlightened men, devoted to the study of Nature and the progress of mankind, moral and intellectual; men devoid of all political and religious prejudices, true cosmopolitans. And there are thousands who have passed through every masonic degree, and yet are not Masons; men who take appearances for realities, the means for the end, the ceremonies of the lodge for Freemasonry.

But the lodge, with all its symbols, is only the form of the masonic thought. In the present age, however, this form, which was very suitable, nay, necessary, for the time when it was instituted, becomes an anachronism. The affectation of possessing a secret is a childish and mischievous weakness. The objects modern Masons profess to pursue are brotherly love, relief, and truth; surely the pursuit of these objects cannot need any secret rites, traditions, and ceremonies.

In spite of the great parade made in masonic publications about the science and learning peculiar to the craft, what discovery of new scientific facts or principles can Masons claim for the Order? Nay, are well-known and long-established truths familiar to them, and made the objects of study in the lodges? Nothing of the kind. That noble character, the Emperor-King Frederick III., who had early in life been initiated, resigned the Grand-Mastership when, after patient and diligent inquiry, for which his exalted position gave him exceptional facilities, he, in spite of a secret inclination to the contrary, became satisfied of the unsoundness and vanity of masonic pretensions.

Masonry diffuses no Knowledge — We get neither science nor learning from a Mason, as a Mason. The Order, in fact, abjures religious and political discussion in this country, and yet it pretends that to it mankind is indebted for its progress, and that, were it abolished, mental darkness would again overshadow the world.

But how is this progress to be effected, if the chronic diseases in the existing religious and political systems of the world are not to be meddled with? As well might an association for the advancement of learning abjure inquiry into chemical and mechanical problems, and then boast of the benefits it conferred on science! It is Hamlet with the part of Hamlet omitted.

If then Masonry wishes to live on, and be something more than a society of Odd Fellows or Druids, more lodges must be formed by educated men—and fewer by the mere publicans and other tradesmen that now found lodges to create a market for their goods—who might do some good by teaching moral and natural philosophy from a deeper ground than the scholastic and grossly material basis on which all teaching at present is founded, and by rescuing science from the degraded position of handmaiden to mere physical comfort, into which modern materialism has forced it.

Decay of Freemasonry — The more I study Freemasonry, the more I am repelled by its pretences. The facility and frequency with which worthless characters are received into the Order; the manner in which all its statutes are disregarded; the dislike with which every brother who insists on reform is looked upon by the rest; the difficulty of expelling obnoxious members; the introduction of many spurious rites, and the deceptiveness of the rites themselves, designed to excite curiosity without ever satisfying it; the puerility of the symbolism; the paltriness of the secret when revealed to the candidate, and his ill-concealed disgust when at last he gets behind the scenes and sees through the rotten canvas that forms so beautiful a landscape in front—all these too plainly show that the lodge has banished Freemasonry.

And like monasticism or chivalry, it is no longer wanted. Having no political influence, and no political aspirations, or, when it has such aspirations, revealing them by insane excesses, such as the citation before masonic tribunals of Napoleon III., the Emperor of Germany, the Crown Prince, the Pope, and Marshal Prim, by French, Italian, and Spanish Masons respectively, and after a farcical sham trial condemning the accused so cited—to which summons of course they paid no attention—to death, or in plain English, to assassination, a crime really perpetrated on the person of Marshal Prim; being no longer even a secret society—for a society sanctioned by the State, as Freemasonry is, cannot be called a secret society; having no industrial or intellectual rallying-point—it must eventually die from sheer inanition.

It may prolong its existence by getting rid of all the rites and ceremonies which are neither simple nor grand, nor founded on any authority or symbolic meaning, and by renouncing the silly pretence of secrets, and undertaking to teach what I have sketched in various portions of this work, concerning the origin and meaning of Masonry and its symbols, illustrating its teaching by the ornaments and practice of the lodges.

This seems to be the only ground on which Freemasonry could claim to have its lease of existence, as Freemasonry renewed; for not even the Masonic marriages, introduced by French lodges, will perpetuate its existence. I have before me accounts of two such marriages, performed without the usual ecclesiastic or civil ceremonies, the one in the lodge *La France Maçonnique* in Paris in 1887, and the other in a lodge at Toulouse, in the same year, as also of two others, celebrated in Paris, in 1882, when M. Élisée Reclus, a Freemason, and one of the five well-known Anarchist brothers, gave away two of his daughters to two

brothers, at a dinner held in a private house, simply declaring the two couples by that mere declaration to be married. But the ladies do not approve of these hole-and-corner espousals.

Masonic Opinions of Masonry — Masons have been very indignant with me for making these statements; but honest members of the craft know, and occasionally admit, that I am right. In 1798 a Mason wrote in the *Monthly Magazine*, "The landlord (who is always a brother) promotes harmony, as it is called, by providing choice suppers and good liquors, the effects of which are late hours and inebriety; and thus are made up two-thirds of modern lodges." And again: "Hogarth was a member of the fraternity, and actually served the office of Grand Steward in 1735, yet in his picture of *Night*, one of the most conspicuous figures is that of a master of a lodge led home drunk by the tyler."

The too facile admission of worthless members is regretted by the same writer, as it is by modern Masons (e.g. *Freemason*, 26th June 1875).

Brother John Yarker, in his *"Notes on the Scientific and Religious Mysteries of Antiquity"* (Hogg, 1872), a zealous Mason, says: "As the masonic fraternity is now governed, the craft is fast becoming the paradise of the *bon vivant*, of the 'charitable' hypocrite, who decorates his breast with the 'charity jewel'; the manufacturer of paltry masonic tinsel; the rascally merchant who swindles in hundreds and even thousands, by appealing to the tender consciences of those few who do regard their O.B.'s, and the Masonic 'Emperors' and other charlatans, who make power or money out of the aristocratic pretensions which they have tacked on to our institution, *ad captandum vulgus*." This I think is enough to show that my censures are well founded.

Masonic Literature — It is almost absurd to talk of masonic literature; it scarcely exists. Except the works written by Oliver, Mackey, Findel, and Ragon, there is scarcely anything worth reading about Freemasonry, of which a Freemason is the author. The countless lectures by brethren, with a few exceptions, consist of mere truisms and platitudes.

Its periodical literature—in this country at all events—is essentially of the Grub Street kind, consisting of mere trade-circulars, supported by puffing masonic tradesmen and vain officials, who like to have their working in the lodge trumpeted forth in a fashion which occasionally trenches on imbecility, as could readily be shown by extracts from newspaper reports. All attempts permanently to establish masonic periodicals of a higher order have hitherto failed from want of encouragement. The fact is, men of education take very little interest in Masonry, for it has nothing to offer them in an intellectual point of view; because even Masons who have attained to every *ne plus ultra* of the institution, know little of its origin and meaning.

The Quatuor Coronati Lodge — The literary shortcomings of Masonry, which I have, in the interests of truth, and as an impartial historian, been compelled to point out in the previous section, have been recognised by intelligent Masons; and such recognition has, in 1884, led

to the foundation of the Quatuor Coronati Lodge. Members must be possessed of literary or artistic qualifications; to belong to it, therefore, is in itself a distinction, and, as may be supposed, the lodge is composed chiefly of well-known masonic historians and antiquaries, and thus occupies a position totally different from all other masonic lodges.

Its objects are the promotion of masonic knowledge, by papers read and discussions thereon in the lodge; by the publication of its transactions, and the reprinting of scarce and valuable works on Freemasonry, such as MSS., e.g. *"The Masonic Poem"* (circa 1390), the earliest MS. relating to Freemasonry; Matthew Cooke's Harleian and Lansdowne MSS.; or printed works, as e.g. *"Anderson's Constitutions"* of 1738, or reproductions of Masonic Certificates.

All these have been issued by this lodge in volumes, entitled *"Ars Quatuor Coronatorum,"* well printed, and expensively illustrated. Connected with the lodge is a "Correspondence Circle," whose members reside in all parts of the globe, and form a literary society of Masons, aiming at the progress of the craft.

But by progress can only be meant extension of Masonry; the "Transactions" and "Reprints" can add nothing to the knowledge the best-informed members already possess; but the "Reprints," by their aesthetic sumptuousness and the learned comments accompanying them, invest Masonry with a dignity which may attract to it more of the intelligence of mankind than it has hitherto done, and the labours of *Quatuor Coronatorum* therefore deserve the hearty support of the craft.

ADDITIONAL SECRET SOCIETIES AND SECTS

Aaron's Band – A degree instituted in 1824, in New York City, mainly for social purposes, and conferred in an independent body.Its ceremonies were not dissimilar to those of High Priesthood, which caused the Grand Royal Arch Chapter of theState to take umbrage, and the small gathering dispersed.

Academy of Ancients or of Secrets - *(Academie des Secrets*.) ASO (instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name and which had been established at Rome, about the end of the16th century by John Baptiste Porta. The object of the institution was the advancement of thenatural sciences and their application to the occult philosophy.

Academy of Sages – An order which existed in Sweden in 1770, deriving its origin from that founded in London by Blias Asbmole, on thedoctrines of the *New Atlantis* of Bacon. A few similar societies were subsequently founded in Russia and France, one specially noted by Thory *(Act. Lat.)* as having been established in 1776 by the mother Lodge of Avignon.

Academy of the Sublime Mysteries of the Luminous Ring was founded in France in 1780 by Baron Blaerfindy, one of the Grand Officers of the Philosophic Scotch Rite. The Academy was devoted to the philosophy of Pythagoras and was divided into three degrees. The first and second degrees were principally concerned with the history of Freemasonry, while the third focused on the dogmas of the Pythagorean school and their application to the highest levels of science. The central historical idea cultivated within this Academy was the belief that Pythagoras himself was the founder of Freemasonry.

The **Academy of True Masons** was founded at Montpellier in France in 1778 by Dom Antoine-Joseph Pernety. Its work was devoted to instruction in hermetic science and was developed through six degrees: True Mason; True Mason in the Right Way; Knight of the Golden Key; Knight of Iris; Knight of the Argonauts; and Knight of the Golden Fleece. These degrees together constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. At a later period, it changed its name to the Russo-Swedish Academy, a circumstance that led Thory to believe it was connected with the alchemical chapters that then existed in Russia and Sweden.

The purely hermetic nature of the Academy of True Masons is clearly revealed in passages cited by Clavel from a discourse delivered by Goyer de Jumilly at the installation of an Academy in Martinique. In this address, the orator speaks of engraving the doctrines of natural philosophy upon the column, invoking Hermes, Flamel, the Philalethes, the Cosmopolite, and other masters to unveil the mysterious principles of the occult sciences. He further refers to symbols such as the fountain of Count Trevisan, the pontifical water, and the peacock's tail as familiar phenomena to the initiated, leaving no doubt as to the alchemical and hermetic character of the system.

The **Platonic Academy of Florence** was founded in 1480 by Marsilio Ficino at Florence, under the patronage of Lorenzo de' Medici. It is said by the Masons of Tuscany to have been a secret society and is believed to have possessed a Masonic character, since many Masonic symbols are still visible in the hall where its members held their meetings. Clavel supposes that it was founded by honorary members and patrons of the fraternity of Freemasons who existed during the Middle Ages and who, having abandoned the material aims of the institution, confined themselves to its mystical character. If this view is correct, the Platonic Academy represents one of the earliest examples of the separation of Speculative Masonry from Operative Masonry.

Acacians – A heretical sect in the primitive Christian Church, deriving their name from Acacius, Bishop of Cæsarea; later there was another sect of the same name from Acacius, Patriarch of Constantinople. Hutchinson's use of "Acacian" for a Freemason (from the Greek *akakia*, innocence) has nothing to do with these theological sects.

Order of the Mustard-Seed (Moravian Brothers of the Order of Religious Freemasons) – A German rite founded about 1712 by Count Zinzendorf (some say originating in England in

1708 and spreading to Holland and Germany, then adopted by him at Halle). The mysteries were founded on Mark iv. 30–32, where the kingdom of heaven is compared to a grain of mustard-seed. Brethren recognised each other by a ring inscribed "No one of us lives for himself." The jewel was a cross of gold surmounted by a mustard-plant, with an appropriate motto.

Order of the Mopses – An androgynous order originating after Pope Clement XII's Bull against Freemasonry (1738). Clement Augustus, Duke of Bavaria and Elector of Cologne, instituted under this name (from German *Mops*, a young mastiff, symbol of fidelity) what was really Freemasonry under another title. It soon became an order admitting women to all offices except that of Grand Master (for life); there was also a Grand Mistress, elected every six months. Its ceremonies were grotesque: the candidate scratched at the door and, being kept waiting, barked like a dog; entered with a collar and chain, blindfolded, led nine times round the room amid a din of sticks, swords, chains and howlings. Asked if he desired to become a Mops, he was then required to kiss "the most ignoble part" of the animal; the model of a dog was pushed in his face. After taking the oath he was instructed in ludicrous signs.

Society of the Chain – An androgynous order founded in Denmark in 1777. It had the honour of founding and maintaining, at its own expense, the Asylum for the Blind at Copenhagen, described as the largest and best-managed of similar institutions in Europe.

Order of Perseverance – An androgynous society existing in Paris in 1777, supported by distinguished persons. It had the laudable custom of inscribing in a book (one copy still existing) the praiseworthy actions of its male and female members.

Order of the Knights – A satirical order founded at Wetzlar in 1771 by Frederick von Göne, himself a Knight of the Strict Observance, to ridicule mediæval knighthood and the higher degrees of "spurious Masonry." Members assumed knightly names (Goethe, who belonged to it, was *Götz von Berlichingen*). The Order was divided into four mock degrees: (1) Transition; (2) Transition's Transition; (3) Transition's Transition to Transition; (4) Transition's Transition to Transition of Transition. Only the initiated could appreciate the "deep meaning" of these titles.

Order of the Magi – Supposed to have existed in Italy in the last century as a modification of the Rosicrucians. Its members are said to have worn the costume of Inquisitors.

Monks of the Screw – A whimsical order, founded in Ireland (listed among "Masonic societies, whimsical"); a drinking and convivial fraternity rather than a serious masonic rite.

Order of the Children of Wisdom / Pednosophers – Originally a Pythagorean-inspired philosophical association meeting secretly after Justinian I closed the schools and academies (members calling themselves *Pednosophers*, "Children of Wisdom"). They adopted the anemone as emblem (said to spring from the blood of Adonis). Degrees were used; later,

when Charles II prohibited secret societies (1672), they changed their name to the Tobaccologers and adopted the tobacco plant as symbol, with a triangular apron in lodge. They discussed academic subjects and spread into various countries; the society was reconstituted at Poitiers in 1806 and lasted until about 1848.

Clover Leaves – An order founded in Germany around 1808 by Johann De Witt, called von Döring, a man involved in almost every secret society of his time. It gathered some of the greatest German statesmen to further Napoleon's plans, in the hope that his victories would mediatise the German states and fuse them with France into one empire. Its name came from the rule that only three members knew one another, like leaves of a clover.

Rights of Man Society – A French political secret society that took the "Declaration of the Rights of Man" by Robespierre as its text. It drew to itself many smaller radical groups and formed an "Acting Company" of selected militants under Captain Kersausie. The society organised Fieschi's 1835 attempt to assassinate King Louis Philippe with an "infernal machine." After the failure and trials, the society broke up, and its remnants reorganised as the Families.

The Families (Les Familles) – Successor to the Rights of Man, formed in 1835 under the leadership of Blanqui and Barbès. Admission involved elaborate initiation mummery and mystification. Its aim was the overthrow of the monarchy and establishment of a republic. Discovered and suppressed in 1836, many leaders were imprisoned; surviving members then reconstituted themselves as the Seasons.

The Seasons (Les Saisons) – A French secret society formed from the wreck of the Families. Candidates were brought blindfolded to the meeting-place and swore death to kings, aristocrats and other "oppressors of mankind," pledging even their own life to the cause. On 12 May (1839) the Seasons, led by Blanqui and Barbès, rose in insurrection and were defeated; Blanqui was transported and Barbès condemned to death (later commuted). The Seasons were reorganised later, and around 1840 early Communism became active in Paris within this milieu.

Society of Schools (Société des Écoles) – A French association advocating the abolition of universities and the opening of all instruction to the public, free of charge. It appears in the list of political societies of the July Monarchy period as one of many radical reform groups, connected in the same general orbit as the Rights of Man.

Constitutional Society – A political society in France directed by Cauchois-Lemaire, who had supported the candidature of the Duke of Orléans. It demanded suppression of monopolies, fairer taxation, electoral reform and abolition of the peerage. It was one of the cluster of constitutional-reform clubs operating alongside more revolutionary bodies like the Rights of Man.

Friends of the People – Another French political society of the same era. One branch of it took the name Rights of Man, adopted Robespierre's declaration as its basis, and absorbed various minor groups. Its agitations culminated in the Lyons insurrection of April 13–14, 1834, which ended unsuccessfully.

Delphic Priesthood (Delphic Priesthood Society) – A secret Italian society sharing the political aims of other patriotic conspiracies. Its "Delphic priest," a militant patriotic figure, spoke in allegories about a mother-land whose mantle was the sea and whose sceptre was high mountains, describing Italy as a lady of beauty and wisdom now "stabbed to the heart." Members invoked "the remedy of the ocean" (American auxiliaries) and an epoch of "cure" (a general European war). Their meeting-place was called the "ship," foreshadowing Italy's hoped-for maritime greatness and foreign help; their chief officer was styled the "pilot."

Egyptian Lodges / Secret Egyptian Society – After Napoleon's fall, exiled Italian patriots formed societies abroad to work for Italian independence. In Egypt, under Mehemet Ali, there arose a Secret Egyptian Society using a modified Egyptian rite of Cagliostro. Under Masonic forms the Pasha hoped to forward his own plans and stir political change in the Ionian Islands and Italy, sending agents around the Mediterranean. The society accepted all religions, kept two Masonic festivals and added a third in memory of Napoleon, whose portrait was honoured in lodge. Women were admitted, Turks excluded; in the Alexandria and Cairo lodges Greek and Arab women numbered over three hundred. Their emissaries used cipher; the concrete results of their activity remained obscure.

American Hunters (Cacciatori Americani) – A society founded at Ravenna after the prosecutions of Macerata and Austrian measures against the Carbonari (c. 1818). Lord Byron is said to have been at its head, influenced by the Countess Guiccioli, whose brother had been exiled. Its ceremonies resembled those of the Spanish Comuneros, and its aims were similar to the Delphic Priesthood's. Members expected a saviour "from America," and Joseph Bonaparte is said to have belonged to it. Popular sonnets of the time begged Bonaparte to "return from Saint Helena or from hell," showing the Napoleonic hope that inspired them.

Hetairia (Union of Friends) – A Greek secret society, comparable in importance to the Carbonari. Its roots go back to the late-18th-century poet Constantinos Rhigas, who planned a Greek revolt against Turkey and was executed at Belgrade in 1798; his Hetairia survived his death. A new Hetairia, reorganised in 1812, eventually became the nucleus of the movement that launched the Greek War of Independence, one of the few secret societies that actually achieved its national aim.

Sacred Battalion of the Hetairia – An elite corps within the Hetairia, composed largely of young Greek volunteers and students. It fought in the early campaigns of the Greek War of Independence and is remembered as a kind of "holy band" of patriotic martyrs for the cause of liberation.

European Patriots or White Pilgrims – A Calabrian secret society mentioned in the index as "European Patriots, or White Pilgrims." It belonged to the dense network of Southern Italian conspiratorial bodies linked with Carbonarism, operating in Calabria with a strongly nationalist and anti-Austrian orientation.

Order of Redemption – A secret and chivalrous society whose organisation imitated that of the Knights of Malta. Its purposes are obscure; it never extended beyond Marseilles, where it was founded by a Sicilian exile.

Society of Universal Regeneration – A society composed of political refugees of various nations who had taken shelter in Switzerland between about 1815 and 1820. Its aims were extremely ambitious—universal political and social regeneration—but in practice it produced little beyond talk and grandiose plans, as often happens with groups of professional exiles.

Red Men & Independent Order of Red Men – During the 1812 war between England and the United States, American patriots founded a society called the Red Men, adopting Indian life as their symbolism: lodges were "tribes," meeting-places "wigwams," meetings "council fires," and on festive occasions members wore Indian dress. Many German settlers joined, but feeling slighted by Yankee members, they seceded and created the Independent Order of Red Men. Both had three degrees (Hunters, Soldiers, Captains in the English branch; Blacks, Blues, Greens in the German) with higher degrees in "camps." At first political, after 1814 they became benefit societies, together numbering about 40,000 members.

Saltpetrers – A secret league in the county of Hauenstein (Duchy of Baden), formed in the 18th century against the bond-service imposed by the abbot of the rich monastery of St. Blasius. Taking their name from their leader Fridolin Albiez, a dealer in saltpetre, they fought seigneurial oppression. Supported by Austria, the abbot compelled their submission in 1755. The sect revived in the early 19th century to resist church and school reforms, but mutual concessions in 1840 ended both quarrel and society. In Tirol, a similar group, the **Manharters** (from their leader Manhart), likewise opposed religious "Reformation" and were backed by the Pope, with more success.

Invisibles – A shadowy society said to have existed in Italy in the 18th or early 19th century. Accounts are extremely scanty; it is merely reported that they held nocturnal meetings and advocated atheism and even suicide. Little else is known, and the reliability of the reports is doubtful.

Society of Jehu – Formed in France during the Revolution to avenge its excesses by still greater violence. First established at Lyons, it took its name from King Jehu, anointed by Elisha to punish the house of Ahab and slay the priests of Baal—meaning, in their reading, the friends and agents of the Terror. Common people nicknamed them the "Society of Jesus," though in fact they spread terror and bloodshed across France. The group disappeared under the Consulate and Empire, then reappeared in 1814–15 under titles like

"Knights of Maria Theresa" and "Knights of the Sun," and its members were involved in several political assassinations in Bordeaux, Toulouse and Avignon.

Portuguese Political Societies (Septembrists, Chartists, Miguellists) – In 19th-century Portugal several short-lived secret societies with political goals arose: the **Septembrists**, the Chartists and the Miguellists (supporters of Don Miguel). None attained great permanence or influence; they are grouped in the encyclopedia simply as examples of the many small conspiratorial clubs active in Portugal during that period.

Gormogons – A ridicule society directed against Freemasonry, founded in London early in the 18th century. Its alleged "ancient Chinese" origin and fantastical titles were pure parody. It soon died out, leaving only a few satirical pamphlets and newspaper squibs as evidence of its existence.

Black Knights – A German secret society founded in 1815, so called because the members wore black clothes, said to be the old German national costume. Headed by Jahn, it continued to exist after the Napoleonic wars and worked in close connection with the Tugendbund and the Burschenschaft for German independence, forming the secret section of the latter.

Knights of the Queen of Prussia – A society formed at the Prussian court by Baron Nostitz, to defend and avenge the Queen of Prussia, who considered herself calumniated by Napoleon. Its members were patriotic nobles and officers; it naturally made common cause with the Tugendbund and shared its aim, the expulsion of the French and the wiping out of the disgrace of Jena.

German Union (Deutscher Bund) – A secret association founded in 1810, devoted to promoting representative institutions throughout the German states. Within it existed a still more secret inner society, the Unconditionals (*Die Unbedingten*), whose object was the advancement of liberal ideas "even without the concurrence of the nation." Its seal showed a lion reposing beside the tree of liberty, surmounted by the Phrygian cap.

Burschenschaft – Associations of university students, first projected about 1810 and fully organised after 1818 as a revival and continuation of the Tugendbund. Germany was divided into ten circles; central committee in Prussia; sub-committees at Halle, Leipzig, Jena, Göttingen, Erlangen, Würzburg, Heidelberg, Tübingen, Freiburg. They introduced gymnastics and martial exercises; their secret section was that of the Black Knights. Their avowed aim was the liberation and independence of Germany, and especially opposition to Russian influence.

Guelphic Knights – One of the most important societies issuing from the Carbonari about 1816, powerful throughout Italy. An Austrian police report called it "the most dangerous" because of its origin, diffusion, and profound secrecy, and supposed it to derive from England or Germany, though its origin was purely Italian. Councils of six members worked

through a single intermediary called the “Visible,” each council also employing a “Clerk” to deal with students and a “Friend” to influence the people, neither of whom was initiated. Councils took names like “Virtue,” “Honour,” “Loyalty,” and met as if for amusement only, without documents or apparatus. A supreme council sat at Bologna; others at Florence, Venice, Milan, Naples, etc. Their object was the independence of Italy, to be achieved by uniting all secret societies under Guelphic leadership; Lucien Bonaparte was said to be a “great light” among them.

Carbonari – Giardiniere (Garden-Women) – Women admitted into the Carbonari under the collective name **Giardiniere**, each sister taking the name of a flower. Their mission was to act as lures or spies, but they also alleviated the sufferings of political prisoners, especially in Italy. Many ladies of the *Società della Misericordia* were Giardiniere and, having access to Austrian prisons in Piedmont, supplemented the scanty food allowed to imprisoned Carbonari.

Ku-Klux Klan – A secret society founded in the Southern United States after the Civil War, originally to resist Reconstruction measures and maintain white supremacy. Its members committed acts of intimidation and violence, especially against freedmen. Though the original political necessity passed, the institution survived in degenerate form, falling into the hands of scoundrels acting from revenge, plunder or lust of mysterious power, as illustrated by later trials (e.g. 1883 convictions at Atlanta, Georgia).

Purrah – A formidable African secret confederation (on the Rio Nunez and neighbouring regions). Its members are believed by local people to be sorcerers in league with the devil; the Purrah itself encourages this fear to maintain unquestioned authority. It is thought to number around 6,000 members, who recognise each other by words and signs. It excites great terror not only in the districts where it exists but in neighbouring territories.

Egbo – A powerful secret society of Old Calabar and neighbouring districts on the West African coast. It functions as a kind of native police and judicial authority: enforcing debts, punishing crime and, historically, imposing fines or sentences by masked processions and nocturnal visits. For a long time it was used to support the slave trade; later it occasionally cooperated with British authorities. (Described at length under “Egbo” as one of the African secret societies.)

Duk-Duk – A secret society in parts of Melanesia (especially New Britain), famous for its terrifying masked figures. Members appear in conical masks and leaf costumes, exacting fines, punishing supposed offenders and enforcing taboo. To the uninitiated, especially women, the Duk-Duk spirits are objects of great dread; in reality they are men of the society, wielding religious and social power under cover of secrecy.

Chinese White Lily Society (Pe-lin-kiao) – A Chinese secret league first mentioned toward the close of the Han dynasty (A.D. 185), reappearing at various times. Around the beginning of the 18th century five monks and seven others bound themselves by a blood-oath “to

overthrow the Tsings and restore the Mings." They took the name Pe-lin-kiao, the White Lily, relying on a prophecy that one of them would be emperor. Repeatedly suppressed after failed risings (e.g. 1777, 1800), they re-emerged under other names.

Great Hung League – A powerful Chinese secret society arising from the remnants of the White Lily and related sects under Emperor Kia-King (1799–1820). The full title meant "family of the Queen of Heaven"; when discovered and thought exterminated, it reappeared as the Great Hung League, *Hung* ("flood") being adopted to denote that the society was to "flood the earth." To disguise unity, its branches bore different names, some borrowed from older sects. Its long-term aim was the overthrow of the Tsing (Manchu) dynasty and restoration of native rule.

Black Flag Society (China) – A Chinese secret society mentioned in the index under "Black Flag." It belonged to the numerous militant leagues active in southern China and Indo-China, combining political insurrection with banditry. Its name comes from the black banners used by its troops.

Farmassoni – A Russian religious-political sect or society listed in the index among "Russian sects." The name ("Farmassoni") reveals its derivation from, or imitation of, Freemasons; it formed part of the larger world of Russian mystical and conspiratorial groups, often mixing foreign masonic forms with native religious dissent.

Order of the Black Virgins – A female religious-mystical order listed in the index under "Black Virgins." It is grouped among religious societies and sects of a decidedly ascetic or visionary cast, distinct from regular monastic orders.

Order of the Black Nobility / Black Order – A reactionary Catholic secret society (also called the Black Order), composed largely of nobles and clergy, whose aim was to defend the Papacy and absolute monarchy, and to crush liberal and national movements in Italy and elsewhere. Its code was sanguinary; members swore terrible oaths to pursue and slay "impious liberals," even their children, under the pretext of defending the faith, while often indulging in gross licentiousness and atrocity. It was encouraged in the Papal States (especially under Leo XII) and in Naples was under direct police control; it spread into Germany under episcopal protection.

Barabbas Brethren – A society mentioned in the index under "Barabas Brethren." It appears among the miscellaneous religious–political brotherhoods, its very name ("Brethren of Barabbas") suggesting an anti-evangelical or provocative stance, but the text gives only the bare title and page reference, without detailed description.

Behais – A Bábí sect in Persia, named from "Bahá" (glory). They are listed as a development from the Bábí movement; Mirza Yahya (Subh-i-Azal) and later Bahá'u'lláh led offshoots which Western writers group under the term Behais.

Fraticelli – An ascetic sect, so called from their claim to be the “little brothers” of absolute poverty. They appear in the list of religious sects as rigorists who separated from the main Franciscan body, maintaining extreme views on poverty and often clashing with ecclesiastical authority.

Felicity, Order of – An androgynous or adoptive order (Order of Felicity) listed among the social and semi-Masonic societies. It admitted both sexes and was chiefly a convivial, gallant lodge rather than a serious initiatory rite.

Lovers of Pleasure – A whimsical or convivial society; the “Order of the Lovers of Pleasure” is grouped with comic or light-hearted Masonic offshoots, devoted more to feasting and amusement than to solemn symbolism.

Utopia – A comic society, classed among “satirical” or whimsical Masonic societies. Its very name indicates a playful imitation of serious orders, with mock titles and fanciful ceremonies, existing chiefly for humorous social gatherings.

Mad Councillors – Another satirical society, the Mad Councillors are mentioned as a comic association, aping the forms of serious secret councils while existing purely as a joke among its members.

Society of the Trowel – A whimsical Masonic society, with its chief officer styled the Magus. It is listed among “Masonic societies, whimsical,” ridiculing or playfully exaggerating Masonic titles and working.

Order of the Felicity / Felicity, Order of – See above; an adoptive, mixed-gender order, primarily social, with graceful and gallant ceremonial, popular in 18th-century France.

Order of the Rose (German Order of the Rose) – A German chivalric–mystical order, separate from but often confused with Rosicrucianism. It appears as “German Order of the Rose,” with associated “Knights and Nymphs of the Rose,” clearly an androgynous or gallant society rather than a purely Masonic rite.

Knights and Nymphs of the Rose – A mixed order connected with the German Order of the Rose, in which men were “Knights” and women “Nymphs.” It belongs to the class of adoptive and gallant degrees, with romantic, courtly symbolism.

Ancients, Academy of the – Listed in the index as “Ancients, Academy of the,” one of the miscellaneous academies or learned–esoteric circles. It is grouped with the whimsical and adoptive Masonic societies, suggesting a semi-serious, semi-satirical learned club.

Tobaccological Society (Tobaccologers) – See also “Children of Wisdom.” Originally a Pythagorean-inspired philosophical association (Pednosophers) that, when Charles II prohibited secret societies in 1672, changed its name to the Tobaccologers. Members

adopted the tobacco plant as emblem; lodges used triangular aprons; meetings discussed academic subjects. Reconstituted at Poitiers in 1806, it lasted until about 1848.

Camorra – A Neapolitan criminal society, here treated as a secret society: a loose confederation of bandits and extortioners in Naples and southern Italy. Its "character" is described as combining political intrigue, intimidation and organised crime; by the time of the encyclopedia it had become a deeply rooted, semi-public power.

Maharajas – An Indian sect described as a licentious religious brotherhood, whose "Maharajas" (great kings) were worshipped by female devotees with practices that scandalised even lax moralists. They appear among "religious sects, Indian," as an example of depraved cultic eroticism disguised as devotion.

Mano Negra – Literally "Black Hand," a secret agrarian society in southern Spain. It is placed among "miscellaneous societies," associated with anarchist and rural terroristic movements: intimidation of landlords, incendiarism, and revenge killings under cover of oaths and secrecy.

Phi Beta Kappa – An American college society founded at William and Mary College in 1776. It began as a semi-secret literary and debating club with a Greek motto and password, later evolving into an open honour society. In the encyclopedia it is listed among American societies with quasi-Masonic forms (grips, emblems, degrees).

Pilgrims (a French society) – A French secret or semi-secret society noted simply as "Pilgrims, a French society," one of the numerous minor clubs of the post-Revolutionary and July Monarchy era, with political and social aims but little lasting influence.

Fraternity of Royal Ark Mariners / Noachites – A small Masonic–chivalric body styled "Royal Ark Mariners," whose members are also called Noachites or Royal Ark Mariners. Its president bears the title "Grand Noah." It reinterprets the Flood and Noah's ark in quasi-Masonic fashion, forming a side-order attached to certain rites.

Noachites or Russian Knights – A separate chivalric degree (often confused with the Ark Mariners), in which the chief is called "Grand Noah" or "President of the Noachites." It figures in some high-degree systems as a "Prussian Knight" degree, associated with ideas of justice and retribution.

Strict Observance (Rite of Strict Observance) – A high-degree Templar Masonic rite founded in Germany by Baron von Hund, based on the "Chapter of Clermont" system that had been permeated with Jesuit influence. From 1735–1740 Catholic ceremonies, unknown in ancient Freemasonry, were introduced: the candidate was no longer received in a lodge but in the "city of Jerusalem," not an ideal Jerusalem but a clerical Jerusalem typifying Rome; the meetings were called *Capitula Canonicorum*, with monkish language and asceticism. The statutes bore the hand of James Lainez, second General of the Jesuits, and

their aim at universal empire betrayed itself when the last two chapters of the Apocalypse—depicting a universal monarchy—were read at the reception of Sublime Knights. Hund, mixing what was known or supposed to be known of Templar statutes with these Clermont rites and Stuart hopes, built from them the Rite of Strict Observance, ruled with a "perfectly monkish subordination." Its power grew very great and helped prepare the way for the Illuminati.

Relaxed Observance (Clerks of the Relaxed Observance) – In 1767, at Vienna, a schism of the Strict Observance arose. The dissentients, calling themselves Clerks of the Relaxed Observance (the nickname "Relaxed Observance" having first been hurled at other rites by the Strict Observance), declared that they alone possessed the true secrets of the association and knew where the splendid treasures of the Templars were deposited. They claimed precedence not only over the Strict Observance but over all Masonry. Their promises and instructions revolved around the philosopher's stone, the government of spirits and the millennium. To be initiated it was necessary to be a Roman Catholic and to have passed through all degrees of the Strict Observance. The members knew only their immediate chiefs; Dr. Stark of Königsberg and Baron Raven of Mecklenburg were well-known heads.

Carbonari (Most Secret Carbonaro Degree) – The Grand Master Grand Elect was usually given as the highest Carbonaro grade, but there existed a still higher, Seventh Degree, to which very few were admitted. Only to the *Principi Summo Patriarcho* was the real object of Carbonarism revealed: its aims were identical with those of the Illuminati. Witt von Döring, an initiate, states that this supreme degree disclosed the ultimate programme—complete social and political transformation on Illuminist lines—hidden beneath the patriotic and constitutional aims professed by the lower grades.

Ausonian Republic (Carbonaro Constitutional Project) – A remarkable Carbonaro manifesto outlines the charter of a future Ausonian Republic—Italy under a new, pure name. Italy, "from its threefold sea to the summit of the Alps," is to be free, divided into twenty-one provinces sending deputies to a National Assembly, each province having its own local assembly. All citizens, rich or poor, may aspire to every public office; hereditary titles and feudal rights are abolished; Christianity is the state religion but all others tolerated. Two kings (of land and sea) are elected for twenty-one years by the sovereign assembly; all citizens are soldiers; unnecessary fortresses are razed; education, hospitals and schools are multiplied; only murderers suffer death, others are transported; monastic life is limited by age and revocable vows; mendicity is forbidden, the state providing work or succour; tombs of great men line the highways; the constitutional pact is revisable every twenty-one years. This "sectarian charter" shows Carbonarism as a complete social pact, not merely a conspirator's club.

Babís / Behais (Bábí Sect of Persia) – The Bábís are a modern Persian sect; the majority are **Behais**, followers of Bahá. Their exiled chief, Yahya (Subh-i-Azal), lived at Famagusta in

Cyprus, visited by travellers Browne and others in the 1890s, as was Bahá at Acre. The Bábís are in advance of their Eastern neighbours in wishing to raise the status of women, maintaining that they are entitled to the same civil rights as men and seeking to abolish the veil. As with most new sects, wild accusations are made against them—communism, polyandry, wine-drinking—but proofs are wanting. They are said to have special modes of salutation and to wear a ring of peculiar form to recognise one another; they arrange their hair in a characteristic manner and generally dress in white, which, in people forced to conceal their opinions, seems strange to outsiders. The Báb at first forbade tobacco; Bahá revoked the prohibition. Though only about half a century old at the time described, the sect already possessed a large controversial literature and conferred vast power on its priests, overshadowing that of the king unless he joined the sect—since, according to the founder, he who is not a Bábí has no civil status and no right to property.

Sikh Khalsa and Akalis – The Sikhs ("disciples") first appeared as a religious sect around 1510 under the prophet Nanuk. Two centuries later Guru Govind Singh gave them a more military character, adding the sword to their holy book, the *Granth*. From 1798 to 1839 the Sikhs reached the zenith of their power. Their marks were a blue dress (the colour of Bala Ram, Krishna's brother), long hair and beard; every man had to carry steel in some form. All were bound in a holy brotherhood called the Khalsa ("saved" or "liberated"), wherein all social distinctions were abolished.

The fierce fanatical Akalis were soldier-priests, a sombre brotherhood of military devotees chiefly employed about their great temple at Amritsar ("fountain of immortality"). They initiated converts by giving them blue clothes, presenting five weapons—a sword, firelock, bow and arrow, and pike—and enjoining them to avoid intercourse with certain schismatic sects and to practise specified virtues. According to tradition, Govind, at the point of death, exclaimed, "Wherever five Sikhs are assembled, there I shall be present"; hence five Sikhs are required to perform the rite of initiation.

Bábís (political aspect) – The doctrines of the Bábís suit neither Sunnites nor Shiites; the latter, dominant in Persia, particularly objected to the Báb's claim to be the promised Mahdí, whose advent should be heralded by prodigies, not seen in his case. The sect has already (by the time of the article) caused serious political disturbances and may, it is suggested, become a great power in the East, conferring on its priesthood an authority overshadowing that of temporal rulers.

Ghee Hin / Sam Tian Society (China) – A powerful Chinese secret society (one branch also called Ghee Hin or Sam Tian) whose lodge is built as a square with four gates at the cardinal points, walls adorned with triangles, and within it a "hall of fidelity and loyalty" containing altar and a nine-storied pagoda enshrining images of the five monkish founders. About half the Chinese in Perak were said to be members, carrying membership tickets. Leaders in Sarawak, tried in 1889, were shot; active members received flogging and indefinite

imprisonment; lesser adherents were released on swearing to have no further dealings with the society.

Associated Patriots (France) – After the Restoration in France, harsh reactionary laws led to a secret society called the Associated Patriots, chiefly active in the south. Government spies infiltrated it; many members were imprisoned. Three leaders—Pleignier, Carbonneau and Tolleron—were executed, their faces veiled in black like parricides; their right hands were cut off before decapitation, as they had "raised them against their father, the king." The conspiracy collapsed but was followed by other societies (Friends of Truth, Shirtless, Spectres meeting in a Tomb, New Reform of France, the Provinces, New French Liberals), all with strongly revolutionary programmes and oaths to destroy thrones and raise gibbets in the name of nature and liberty.

Knights of Liberty – A sect formed in France in 1820 against the Bourbon government. Its independent existence was brief; it was soon merged in that of the Carbonari, whose aims and methods it adopted.

Knights of the Lion – One of the transformations assumed in Germany in the last century by **Masonic Templars**. It was a Templar-tinged high-degree group, essentially a new costume and title for the same Templar-Masonic current.

The Sleeping Lion – A society formed in Paris in 1816, with the object of restoring Napoleon to the throne of France. The existing government discovered and suppressed it.

Knights of Pythias (Pythias, Knights of) – Instituted shortly after the American Civil War in 1864 at Washington. It professes to inculcate lessons of friendship based on the story of Damon and Pythias. Outwardly it is an ordinary benefit society, though it may have a secret object, since it contains a "uniform rank," essentially military in character, whose drill is harmonised with U.S. Army tactics and judged by army officers. That rank numbers upwards of 30,000 members.

Rebeccaites – A society formed in Wales about 1843 for the abolition of toll-bars. Like the Irish Whiteboys, members dressed in white and by night pulled down toll-gates. Government suppressed them. Their supposed chief was called Rebecca, the name taken from Genesis xxiv. 60: "Let thy seed possess the gate of those which hate thee."

Order of Redemption – A secret and chivalrous society which copied, in its organisation, the Order of the Knights of Malta. Its scope is scarcely known; it never extended beyond Marseilles, where it was founded by a Sicilian exile.

Order of the Star / Blazing Star, Order of the – An order named in connection with the Blazing Star of Masonry, grouped among high-degree or quasi-masonic bodies that took over the stellar symbol and elaborated it into a separate chivalric order. (Referenced as "Order of the Star" in the index alongside "Blazing Star of Masonry.")

Order of the Black Needle – Listed as the Black Needle Society, one of the miscellaneous societies; a Chinese or Asiatic group (context: Chinese secret societies section) with a name derived from its emblematic "black needle," but the article gives only brief mention and page reference without detailed rituals.

Order of the Mustard-Seed (German Moravian "Religious Freemasons") – A German rite founded about 1712 by Count Zinzendorf (some say 1708 in England, then to Holland and Germany). Mysteries based on Mark iv. 30–32, where the kingdom of heaven is likened to a grain of mustard-seed. Members recognised one another by a ring bearing the inscription: "No one of us lives for himself." The jewel was a cross of gold surmounted by a mustard-plant.

Order of the Black Order / Black Nobility – A secret reactionary Catholic society, composed largely of nobles and clergy, aiming to defend the Papacy and absolute monarchy and to crush liberal and national movements in Italy and Germany. Its code was sanguinary; members swore dreadful oaths to pursue and slay "impious liberals" and their children. In Naples it was under direct police control; in Germany it worked under episcopal protection.

Albigenses – A medieval sect (listed among religious sects) in southern France holding dualist or neo-Manichean doctrines, violently persecuted by Church and crown. They appear as classic examples of a secret or semi-secret religious opposition later used in polemic as predecessors of Freemasons, though historically distinct.

Waldenses – A medieval reform sect in the Alps, founded by Peter Waldo, preaching apostolic poverty and lay preaching. Like the Albigenses, they were driven into secrecy by persecution and later cited by some as "forerunners" of Protestantism and even of Masonry, though the encyclopedia treats them strictly as a religious sect.

Anabaptists – Radical Reformation sects insisting on adult baptism, communal living and, in some cases, political revolution (e.g. Münster). They are included as classic examples of persecuted religious brotherhoods, often meeting in secret and thus drawn into the wider comparative study of clandestine societies.

Camisards – French Protestant (Huguenot) insurgents in the Cévennes after the Revocation of the Edict of Nantes. They formed semi-secret armed bands; their prophetic and visionary character put them into the encyclopedia's catalogue of sects with a quasi-mystical organisation.

Wahhabi – A Puritanical Islamic sect in Arabia, followers of Mohammed ibn Abd al-Wahhab. They rejected innovations, opposed saint-worship and Sufism, and at times formed a militant theocratic power. They are listed among "religious sects" as a fanatical reform movement with strong organisational secrecy in its early period.

Rosicrucians – A mystical–esoteric fraternity claiming to possess secret wisdom in alchemy, Kabbalah and divine things. They trace themselves (in myth) to Christian Rosenkreutz; historically they appear in early 17th-century manifestos. In the encyclopedia they are treated as a major occult current, closely connected with Hermeticism and the esoteric side of Freemasonry: guardians of "the higher wisdom" behind both alchemy and speculative Masonry.

Illuminati – The **Bavarian Illuminati**, founded May 1, 1776, by Adam Weishaupt at Ingolstadt, structured in degrees and aiming to reform society by spreading rationalism and combating superstition and tyranny. Later anti-masonic writers (e.g. Barruel, Robison, Eckert) accused them—and by extension the Freemasons—of directing the French Revolution and all subsequent revolutions; Ecclesiastical polemic often treats Illuminati and Masonry as one vast conspiracy.

Philalèthes (Philalethes) – A French high-degree Masonic system, the "Rite of the Philalèthes" ("lovers of truth"), devoted to collecting, comparing and synthesising the diverse high-degree systems and occult doctrines (Hermeticism, Kabbalah, alchemy) then in vogue. It held great conventions in Paris where representatives of various rites met; its aim was to discover the "true" secret tradition behind all.

Elect Cohens – The *Elus Coëns* of Martinez de Pasqually, a theurgic Masonic rite in 18th-century France and the Antilles. Its members, "Cohens" (priests), practised ceremonial evocation of spiritual beings and complex magical operations, claiming to repair the fall of man through an inner priesthood. It fed directly into later Martinism and is classed as a mystical–magical high-degree system attached to Masonry.

Knights of Light / Knights of the Light – A German high-degree order connected with Templar-Masonic currents and Illuminist tendencies, seeking moral and intellectual "illumination" of its members and sometimes overlapping personnel with the Bavarian Illuminati and Strict Observance. Mentioned among the esoteric Masonic orders devoted to inner enlightenment rather than mere social lodge-work.

Lodge of Cairo (Eastern Ismaʿilian School) – A secret propaganda-centre established under the Fatimid caliphs of Cairo, where chosen disciples were initiated through a graded system of nine degrees into an esoteric doctrine that gradually dissolved all positive religion. At first the neophyte was taught to revere the imams and accept Islam; in higher grades he was led through Neoplatonic philosophy and pantheism, until in the final degree he was told that nothing was to be believed and everything was permitted. From this hidden lodge went out dāʿis (missionaries) who undermined the ʿAbbāsid power and prepared the way for more openly violent sects.

Assassins (Order of the Old Man of the Mountain) – The Assassins arose when Hassan Sabbah, a brilliant and ruthless emissary of the Cairo school, seized the mountain fortress of Alamut in 1090 and organised a militant Ismaʿilian order on his own account. Fanatical

fida'īs, drugged and conditioned from youth, were trained to commit political murders at his command; they struck down viziers, princes and Crusader leaders in mosque, palace or camp, glorying in martyrdom. The system combined the Lodge of Cairo's esoteric nihilism with a rigid military hierarchy, forming perhaps the classic example of a secret order ruling by terror.

Druses – The Druses of Lebanon and the Hauran originated when the Fatimid caliph Hakem bi-Amrillah, himself initiated at Cairo, was proclaimed a divine manifestation by his partisans. His doctrines, grafted on the Ismaʿilian scheme, were elaborated into a secret religion whose higher truths are confined to an inner circle; the mass of believers are kept to a simpler exoteric teaching. The sect has rigid endogamy, a closed priestly class (the ʿUqqāl), and a traditional policy of duplicity toward outsiders, making it one of the most impenetrable survivals of medieval Oriental secret religion.

Vehmgerichte / Holy Vehm – Secret tribunals which flourished in Westphalia and adjoining German lands during the Middle Ages. Under pretext of maintaining public order, "Free Judges" met at night in secluded spots or under ancient trees, passing swift, often deadly sentences on accused persons whose names had been mysteriously denounced. Membership, signs and summonses were strictly secret; a cord and a knife were the symbols of Vehmic justice, and those condemned were found hanging from roadside trees with a written notice pinned to the corpse.

Flagellants – A penitential movement which repeatedly assumed semi-secret, sectarian form in Europe from the 13th century onward. Bands of men and women, convinced that the end of the world or awful divine judgments were at hand, marched from town to town naked to the waist, scourging themselves in public processions while chanting litanies. Behind the open fanaticism lay more private meetings and apocalyptic teachings; more than once authorities discovered subversive doctrines under the cloak of "brotherhoods of the scourge," and harshly suppressed them as heretical secret societies.

Adamites – A small but notorious cluster of sects claiming to restore the "innocence of Eden" by rejecting clothing, marriage and ordinary moral restraints. Their gatherings, often at night and away from settlements, were held in complete nudity; they professed to have transcended sin and law. Medieval and early-modern writers, including the secret-societies compilers, treat them as a recurring subterranean current of anarchic mysticism that reappears under different names but always with the same antinomian stamp.

Thugs or Phansigars of India – A hereditary confraternity of ritual stranglers, outwardly harmless travellers and labourers, inwardly bound by oaths to the goddess Kālī as "destroyers by profession." Working in small bands along the great roads of India, they ingratiated themselves with wayfarers, then at a signal cast the rumāl (noose) round the victim's neck. The murder was performed with ceremonial observances and strict internal discipline; the cult continued for centuries, invisible to the ordinary population, until British

investigations in the 19th century broke up the organisation and recorded its strange religious code.

Skopzi (Skoptsy) – A Russian mystical sect whose adepts sought "angelic purity" through literal mutilation of the body. Originating among peasants and small traders, they met in secret assemblies, danced and chanted themselves into ecstatic states, then preached that sexual organs were the "mark of the Beast" to be removed. Male and female members alike submitted to castration or excision, and regarded themselves as a hidden elect within Orthodoxy. Despite periodic trials and deportations to Siberia, the sect maintained clandestine cells through mutual aid and absolute secrecy.

Garduna (La Garduña) – A Spanish criminal confraternity, said to have arisen in medieval Seville as an underworld "brotherhood of the dagger." It developed a code, grades and internal courts; members acted as hired assassins, smugglers and thieves, often in league with corrupt officials or pseudo-religious fraternities. Like the Camorra in Naples, the Garduna became a parasitic secret power in certain cities, regulating crime and sharing profits among the initiated while shielding themselves behind omertà-like silence.

Chauffeurs – A particularly ferocious bandit-society in France at the close of the 18th century, so called because they tortured victims by "heating" (chauffer) their feet in order to extract information on hidden valuables. Operating chiefly in rural districts, they used cell-like organisation, secret signals and nocturnal raids on isolated farms. The authorities treated them as a kind of secret society of robbers; trials revealed oaths, passwords and a loose hierarchy binding together what at first seemed mere scattered gangs.

Goat-Riders of Mersen – A large robber-band infesting the neighbourhood of Aix-la-Chapelle and Eupen in the early 19th century, headquartered near the village of Mersen. Popular superstition held that they rode on goats—devils in disguise—during their expeditions, hence the nickname "goat-riders." Their secret chief, Kirchhof, a monastery steward, bound members by a written contract to preserve the band's secrets on pain of horrible death, and savage reprisals were actually carried out on suspected traitors. When the band was finally broken up, many were executed across Germany, Holland and France.

Associated Jesuit Aliases ("Fathers of the Faith", etc.) – When the Society of Jesus was expelled from various countries, its members often continued under substitute titles such as "Associates of the Heart of Jesus," "Victims of the Love of God," or, for women, "Ladies of the Sacred Heart" and the "Congregation of the Holy Family." These ostensibly separate pious associations acted as masked extensions of the Order, with Jesuit direction and secret affiliates pledged to advance its interests, forming a dispersed but coherent clandestine network even where Jesuits were officially banned.

Mafia (Sicily) – A clandestine brotherhood rooted in rural Sicily, originally presenting itself as a "protective" society for landowners and peasants, but in practice operating as a parallel power: enforcing its own law through terror, extortion and vendetta. Its cells ("families") are

bound by blood-oaths and omertà (silence), and by the 19th century it functioned like a secret state within the state—so notorious that Heckethorn lists "Mafia" explicitly among the great criminal confederations.

Mala Vita ("Bad Life" Society) – A Neapolitan underworld confraternity whose very name—"evil life"—marks it as a darker offshoot of the Camorra milieu. Described as a society of desperadoes with its own argot, rites and grades, it offered mutual protection, revenge and illicit profit to members, standing in the same relation to the Camorra that a brutal inner circle stands to a more diffuse popular organisation.

Mano Fraterna ("Fraternal Hand") – A lesser-known Italian brotherhood mentioned in close company with the Mafia, indicating a kindred secret organisation grown out of the same soil of vendetta, patronage and rural banditry. Its name suggests a sworn "helping hand" among initiates, forming a tighter core of trusted men inside the wider web of southern Italian criminal–political societies.

Marranos (Crypto-Jews of Spain and Portugal) – A clandestine religious nation rather than a formal lodge: Jews forced by the Spanish and Portuguese crowns into outward baptism, who continued to keep the Law and rites of Israel in secret. They organised themselves into hidden communities, used double names and covert meeting-places, and practised a dual existence under the constant threat of the Inquisition—hence their appearance in Heckethorn's index alongside classic "secret societies."

Maronites (Mount Lebanon Brotherhood) – A Christian mountain sect in Lebanon, originally Monothelites, who withdrew into the inaccessible heights of the Lebanon and formed a compact, clan-based community. In Heckethorn's treatment they appear in tandem with the Druses as a kind of rival confessional "nation," clinging to their own hierarchy, usages and alliances (notably with France and Rome), and long maintaining semi-secret internal discipline and armed bands in their hill country.

Ansaireeh / Nuseiriyeh (Syrian Alawite Sect) – A highly secret Syrian sect worshipping a mystic Triad—Ali, Mohammed and Selman el-Farsi—condensed into an esoteric doctrine of Sky, Sun and Moon, with strong survivals of ancient Sabaean star-worship beneath a surface of Islamic, Christian and Jewish elements. Their rites are jealously concealed; fragments that have leaked out speak of strange divine titles ("Prince of Bees," "Lion," "End of Ends") and of licentious practices between priests and female adepts, which scandalised outsiders and added to the aura of a hidden, half-pagan priesthood ruling the mountain villages from Mount Cassius to the Lebanon.

Messalians (Euchites, "Those Who Pray") – An early Eastern Christian sect branded heretical for teaching that constant inner prayer alone sufficed for salvation, despising sacraments, hierarchy and ordinary moral rules. Accused (as so many underground sects were) of antinomian orgies and communal living, the Messalians recur in church polemic as

a type of clandestine mystical brotherhood, and in Heckethorn's index they stand among those "secret" religious currents that flow beneath official Christianity.

Militia of Christ – A title given in the Middle Ages to select bands of "soldiers of the faith"—half-monks, half-knights—raised to wage war on heresy and unbelief under papal direction. In the secret-societies literature it denotes a spiritual militia whose inner statutes, chains of command and disciplinary methods were little known outside the Order, functioning as a kind of consecrated strike-force of the Church and foreshadowing later inquisitorial and crusading brotherhoods catalogued among "military orders."

Compagnonnage (French Companions of the Trades) – A system of semi-secret journeymen's brotherhoods in France, existing for centuries among masons, carpenters, smiths and other crafts. Each "compagnon" passed through rites of reception, undertook a ritualised wandering (the *Tour de France*), and belonged to a "mother-house" (inn) where meetings, feasts and sometimes pitched battles with rival groups took place. Their legends traced the institution back to temple-building in biblical times; in practice it formed a powerful underground labour-organisation with passwords, signs, songs, and its own internal courts, often defying guilds, employers and even the state.

Children of Solomon (Sons of Solomon) – Within the *Compagnonnage* the stonemasons' branch called themselves "Children (or Sons) of Solomon," claiming direct descent from the builders of the Temple at Jerusalem. Their mythical founder was King Solomon; their ritual glorified stonework as a sacred craft and used Old Testament symbols to mark status among the Companions. In Heckethorn's account they stand as one "nation" of compagnons, in constant rivalry with the other lineages and maintaining their own legends, signs and mother-houses.

Children of Maître Jacques (Sons of Maître Jacques) – Another great "nation" of the *Compagnonnage*, chiefly carpenters and ironworkers, who traced themselves to a half-legendary master builder, Maître Jacques. His murder (in some versions by jealous Solomonic rivals) became a passion-legend of the order, used in initiations as a drama of betrayal, death and vengeance, closely resembling Masonic use of Hiram Abiff. Sons of Maître Jacques cultivated their own narratives, passwords and colours, and often came into violent conflict—with sticks and knives—with the Solomon branch in French towns.

Children of Father Soubise / Companions of the Foxes – A third lineage inside the *Compagnonnage*, linked especially with joiners and other wood-workers, who revered an obscure founder known as Father Soubise. One of their more boisterous factions styled themselves the "Companions of the Foxes," also called the **Jovials** or the **Drilles**, nicknamed "Dogs." These groups combined craft loyalty with rough conviviality and a taste for street-fighting; they figure in Heckethorn as a kind of wild card within the French workmen's cabala, mixing mythic ancestry (Father Soubise) with animal totems (fox, dog) and riotous behaviour.

Wolves and Gavots (Compagnon "Nations") – Among the stonemasons and carpenters, smaller internal clans were known by picturesque names: **Wolves** among masons, and **Gavots** among carpenters and ironsmiths. These "nations" had their own colours, cries, and local traditions, rallying their men in tavern-brawls or processions and jealously guarding trade secrets. They exemplify how far the *Compagnonnage* went in fragmenting into quasi-tribal sub-societies, each with mini-rituals and a fierce esprit de corps within the larger secret brotherhood of the trades.

Fellows of Duty and Fellows of Liberty – By the 18th–19th centuries the compagnons were broadly split into two political–ritual camps often labelled **"Fellows of Duty"** and **"Fellows of Liberty."** The Duty side maintained stricter observance of old rules, deference to masters and Church; the Liberty side leaned more towards modern ideas of workers' rights and independence. Heckethorn treats this division as an internal "civil war" of the French workmen's orders: same initiatory framework, same myths of Solomon and Maître Jacques, but opposed readings of what those myths meant for obedience, revolt and social change.

Free Judges (Freie Richter) – A German lay-tribunal brotherhood, offshoot and human engine of the Vehmgerichte. While the Holy Vehm was the invisible high court, the *Free Judges* were its field-agents: sworn men who held secret commissions, travelled with concealed tokens, and convened night tribunals in barns, forests and cellars. They could appear out of nowhere, pass sentence under the Vehm's code and vanish again into the crowd. Local princes both feared and used them, so that a shadow network of "free justice" overlaid the official courts—ideal infrastructure for any hidden power that chose to steer them.

Ishmaelites (Ismailites / Eastern Sect behind the Assassins) – The broader esoteric current from which the Assassins sprang: a Shiʿite Ismaili underworld teaching a doctrine of hidden Imams and graded revelation. In Heckethorn's scheme the "Ishmaelites" are the philosophical–religious matrix; the Assassins are simply the militant shock-troops weaponised out of that matrix. Their doctrine combined strict outer Islam with inner batin teaching: scripture read as riddles, prophets as veiled symbols, and a living Imam as the secret key—perfect soil for creating an inner "order within the order," and for exporting techniques of infiltration, double-faith and political murder to later cabals.

Emanationists – A whole family of occult and "heretical" schools (Gnostics, Kabbalists, certain mystic Christians) linked by one key idea: that the universe flows out from the Godhead in successive *emanations* or "layers of light," rather than being created out of nothing in a single act. In the encyclopedia these "Emanationists" are treated as a doctrinal bloc: sects that teach a remote, unknowable First Principle, a chain of aeons or sephiroth, and a fall or corruption somewhere down the chain, which must be repaired by secret knowledge. In practice such groups behave like intellectual secret societies: inner and outer circles, passwords and diagrams (trees, ladders, wheels) that double as both theology and code for a hidden cosmopolitical programme.

Sons of the Widow – A Masonic and para-Masonic designation, referring to Hiram Abiff (the "widow's son") and by extension to all initiates who take his passion-legend as their mythic identity. "Sons of the Widow" functions as a quasi-order inside the wider Craft: brothers who insist that they are bound not only by lodge obligations, but by blood-debt to the murdered Master and to the great unfinished Temple. Anti-Masonic writers treat the phrase as a rallying-cry of the inner, revolutionary Masons—those who supposedly see every dethroned king and overthrown altar as another step in avenging Hiram and enthroning the Architect's pure Light in place of all profane authority.

Lodge of Wisdom (Lyons) – The ordinary Masonic lodge at Lyons that became the seed-bed for Cagliostro's "Egyptian Masonry." Originally a standard French lodge under the name *Sagesse* ("Wisdom"), it was taken over and transformed into the more flamboyant *Triumphant Wisdom* by Cagliostro, who overlaid regular degrees with his alchemical, magnetic and quasi-Egyptian rites. In the secret-society literature "Lodge of Wisdom" is thus less a local club than a prototype: the moment a normal lodge is seized, re-badged and turned into a laboratory for higher, more explicitly occult operations—an example of how the public façade of Masonry can be used as a shell for a much stranger inner current.

Heretics (Underground Christian Sects as Proto-Orders) – Under the umbrella term "Heretics" Heckethorn groups a whole procession of medieval and early-modern currents—Paulicians, Bogomils, Cathari, Albigenses, Waldenses, Beghards, Fraticelli and many more—which were driven underground by Church and crown. Forced secrecy turned theology into organisation: itinerant "perfecti" replacing officers, clandestine conventicles standing in for lodges, coded hymns and symbols for catechisms, and mutual-aid funds for the persecuted functioning like a brotherhood's treasury. In your last chapter you already treat some of these individually; under the generic heading **Heretics** you can emphasise the bigger picture: that centuries of hunted heterodoxy served as training-schools in conspiracy, transmission-chains of techniques that later political and occult societies consciously re-used.

Beati Paoli (Blessed Pauls of Palermo) – A nocturnal brotherhood said to have existed in Palermo as a kind of invisible people's tribunal, halfway between Robin Hood and the Holy Vehm. Cloaked figures met in catacombs and rock-cut chambers, entering by hidden doors in the old city; they took cases the official courts ignored—wrongs done by nobles, tax-farmers and corrupt officials—and were believed to pass sentence and execute vengeance in absolute secrecy. Petitions were left at certain shrines; verdicts were delivered anonymously; a guilty man might find a black cross on his door one day and be found in a well the next. Whether the Beati Paoli were a real, structured order or a myth that later Mafia circles adopted as their "saintly" pedigree, the tradition fits perfectly into the pattern of a sacred vendetta-society: masked judges, secret archives, oaths on the Gospel, and a doctrine that, when earthly justice fails, a hidden brotherhood is entitled to wield the sword in God's name.